

to rise a Spirit. The first Adam was a living  
Soul, the last a life-making Spirit. J. T. C.

A  
COLLECTION  
OF  
TRACTS

Written by  
JOHN ASGILL Esq;

From the Year 1700. to the Year 1715.

Some relating to Divinity:

And Others to

The History of the Monarchy,  
The Succession of the Crown,

AND  
Constitution of the Government

} of Great  
Britain.

Mat.  Lawrence

L O N D O N,

Printed by J. DARBY in Bartholomew-Close.  
M. DCC. XV.





Continued from line 6<sup>n</sup> of P. 2, blank lent.

~~of the fundamental~~. Here it is always more or less refracted, and differently in every different individual, and <sup>it</sup> must be re-converted into life to rectify itself and regain its universality. (all-common<sup>ness</sup> as the German more expressively says) Hence in Faith and Charity the Church is Catholic. So likewise in the fundamental Articles of Belief, which constitute the Right Reason of Faith.

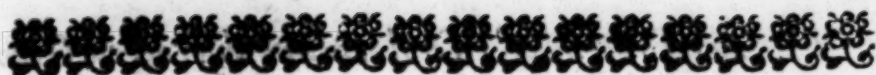
But in the minor ~~doctrines~~ dogmatical in modes of exposition & the vehicles of Faith and Reason to the understandings, Imaginations and affections of men, the Churches may differ, and in this difference supply one object for Charity to exercise itself on, by mutual forbearance.

O! Here is a deep philosophy in the proverbial phrase,

"His heart sets his head right." In our commerce with Heaven, <sup>we ought cast</sup> our <sup>our</sup> local Corps and Tokens into the <sup>melting pot</sup> of Love, to pass by weight of Bullion. And where the Balance of Trade

is so immensely in our favour we have little right to complain, tho' they should not pass for half the nominal value, they go for in our own Market S. J. C.





The Several TRACTS contain'd  
in this VOLUME.

I. **A**N Argument proving, That according to the Covenant of Eternal Life reveal'd in the Scriptures, Man may be translated from hence into that Eternal Life, without passing through Death, altho the Human Nature of Christ himself could not be thus translated till he had passed through Death.

II. Mr. Asgill de Jure Divino: in which 'tis asserted, That the Title of the House of Hannover to the Succession of the British Monarchy (on Failure of Issue of Queen Anne) is a Title Hereditary, and of Divine Institution.

III. An Essay for the Press.

IV. Mr. Asgill's Defence upon his Expulsion from the House of Commons of Great Britain in 1707. With an Introduction, and a Postscript.

V. His Extract of the several Acts of Parliament for settling the Succession of the Crown in the House of Hannover, for declaring the Rights and Liberties of the Subject, and for Attainting  
and

and Abjuring the Pretender, &c. Being his Apology for an Omission in his late Defence.

VI. *The Pretender's Declaration abstracted from two Anonymous Pamphlets: the one intitled, Jus Sacrum; the other, Memoirs of the Chevalier St. George. With some Memoirs of two other Chevaliers St. George in the Reign of King Henry VII.*

VII. *The Succession of the House of Hannover vindicated, against the Pretender's second Declaration in Folio, intitled, The Hereditary Right of the Crown of England, &c.*

VIII. *The Pretender's Declaration from Plombiers English'd: With a Postscript before it, in relation to Dr. Lesley's Letter sent after it.*



A N  
A R G U M E N T

B R O W I N G.

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CHRIST himself could not  
be thus translated till he had  
passed through Death.

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*—Nec vanis credite verbis;  
Aspicite en! faciatque fidem Conspectus.*

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L O N D O N: Printed in the Year 1715.

Isaya! Whim. lunda der? Is it  
The same with the German Hada?

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## The P R E F A C E.

**T**O *them that knew not the reason, it look'd like a Whym for the Man in the Gospel to walk about the Streets with his Bed upon his Back on the Sabbath-day, while the rest of the People were at their Devotion.*

*And perhaps it may seem more odd in me to bolt out an Argument in Divinity (as a Bone of Contention) into the World, at a time when the rest of Mankind are so deeply engag'd in Secular Affairs.*

*But he that regardeth the Wind will never sow ; and he that waiteth for Times and Seasons will never do Business.*

*And as that seeming whimsical Man said to them that reprov'd him, He that made me whole, the same said unto me, Take up thy Bed and walk :*

*So say I to them that affront me, He that revealed this unto me, the same bid me tell it abroad, as a watch-word to be given out from one to another (every Man to his Fellow) as fast as he receives it : Let him that heareth say, Come !*

*And having thus delivered my part of the Message, I look upon my self to have no more to do with it afterwards than you have.*

*But hereby I shall know whether this Doctrine be mine or no.*



If it be mine, it will sink, and fall, and die : But if it be his that I think 'tis, it will kindle it self like a Firebrand from one to another, till it hath set the World in Arms against Death.

And having thus left the decision of the Truth of it to the Success, I begin to feel my self more easy under it.

And as the four Leprous Men said to one another in the Gate of Samaria ; If we sit here, we are sure to die with Famine, and if we go into the Camp of the Syrians, we can but die by the Sword :

So I have said to my self ; If I submit to Death, I am sure to die ; and if I oppose it, I can but be kill'd and die.

And should I be baffled in this Essay, I can lose nothing by it, but that little Credit with the World which I value not, in comparison of this Attempt.

And as those four desperate Men venturing themselves upon this Resolution, did thereupon find that they had been before more afraid than hurt.

So in making this Sally against Death, methinks I have discover'd it to be rather a Bugbear than an Enemy.

And therefore as they having fill'd themselves with Plunder, thought it their Duty to go and tell the News to them that were ready to perish :

So I can't satisfy my self to eat my Morsel alone, without communicating to them, who I know (with my self) must, by reason of Death, be all their life-time subject to Bondage.

And as their glad Tidings of Plenty was never the less welcome to the King and People of Israel, for being brought to them by Men poor and miserable :

So if my News be true in it self, why should it fare the worse for being told by the greatest of Sinners ?

And perhaps this qualifies me to be the Messenger, lest one more holy shou'd seem to be honoured with it for his own personal Sanctity.

I remember a sudden Retort once given me by a Lady (to whom I excused this my Emulation by the Example of Enoch) But you are not so good as he was ; for Enoch walked with God.

And this might have puzzled me, had not Paul (in his List of Worthys) counted upon the Translation of Enoch, as done by Faith : By Faith Enoch was translated that he should not see Death.

Why then if I have as good a Faith for this purpose as he had, I am in this Point (quoad hoc) as good a Man as he was, tho I fall short of him in all his other Qualities.

Nor is it to be expected that any Assembly of Divines should be employed in such a Business as this.

They inclose themselves within the Pale of their own Church, and whoever breaks through that Fence, is prosecuted as a Trespasser upon their Jurisdiction.

And thus the Jewish Priests excommunicated a Layman for teaching them Religion, Thou wast altogether born in Sin, and dost thou teach us ? and they cast him out.

But he that had opened his Eyes, took him in.

And such an exchange I should reckon no great misfortune.

But is it not a shame, That this Enoch, in the beginning of Time, so long before the Receipt of the Promise, should attain to that Faith in Christ which we, that have seen him crucified before our Eyes, think a Sin to offer at ?

But

But having been tempted to commit this Sin (like a true Mother Child of my grand Parent Eve) I would tempt my Friends to do so too.

And all I ask of them is this;

Having abstracted the Study of seven Tears Recluse into less than two Hours reading, I only desire the perusal of it at a time of Leisure, when Men and Women design to be serious, and think most of themselves.

And then I flatter my self that they will find it not the most unpleasant Hour that ever they spent in their Life.

For this I know, that nothing is more pleasant to us than News; and what I have said, was never said by Man before.

And this I know, that (notwithstanding the defection of our Natures) nothing is more pleasant to Man than Truth. And what I have said is true:

And a Truth that all the Gainsayers shall not be able to resist.

Tho it be in contradiction to the most received Truth in the World, That all Men must die.

An



*An ARGUMENT proving, That according to the Covenant of Eternal Life revealed in the Scriptures, Man may be translated from hence into that Eternal Life, &c.*

**A** NTE obitum felix nemo, supremaque fata,  
is a Fiction of Poets.

And that old Motto (worn upon Tomb-stones) *Death is the Gate of Life*, is a Lye : By which Men decoy one another into Death, taking it to be a Thorough-fare into Eternal Life. Whereas it is just so far out the way.

For die when we will, and be buried where we will, and lie in the Grave as long as we will, we must all return from thence and stand again upon the Earth, before we can ascend into the Heavens.  
— *Hinc itur ad Astra.*

Now the Assertion of Christ concerning himself was, *that Man by him may live for ever.*

And this is that Magnetick which hath drawn the World after him.

For as he said to us, *Except your Righteousness exceed the Righteousness of the Scribes and Pharisees, ye shall in no wise enter into the Kingdom of God :* So we may say of him ; Except his words exceed the Words of common Men, what should we follow him for ?

And

And thus, when he asked his Disciples if they would leave him? they asked him again, *Whither shall we go? Thou hast the words of Eternal Life; which no one else pretends to.*

Now if these words of his are words only, then was he an Impostor, and his Doctrine is false.

But if this Assertion of himself be true, *That Man by him may live for ever:* Then all our Attempts beneath this are mean and cowardly, *as counting our selves unworthy of Eternal Life.*

The Objection made against him when he affirmed it was, *The Custom of the World to the contrary. Abraham is dead, the Prophets are dead, whom makest thou thy self to be?*

And I am not unaware that this Custom of the World to die, hath gained such a prevalency over our Minds, by prepossessing us of the Necessity of Death, that it stands ready to swallow my Argument whole, without digesting it.

For if the Custom of Bondage derived upon Man but for a few Generations, doth so enure him to subjection, that he thinks it *Jure Divino*, and all Attempts against it to be Rebellion:

How much more may I expect that this attempt against Death (which hath had so much a longer possession over Man) will be accounted madness?

But as a learned Man said, *That the Pride of Women comes from the Baseness of Men; and the Courage of Cowards from others more Cowards:* So I may say, *That the Dominion of Death is supported by our fear of it, by which it hath bullied the World to this day.*

And therefore before I fall upon the direct proof of my Argument, I'll offer an answer to the Custom of the World against me.

Custom

Custom it self, without a Reason for it, is an Argument only to Fools.

Nor can the Life or Death of one Man be assigned as the Cause of the Life or Death of another, unless the same thing happen to them both.

*Abraham is dead, and the Prophets are dead!*  
What then?

Why! *Abraham* died of Age (as the Folk call it) *he gave up the Ghost, being an old Man and full of Tears.*

And the Prophets were many of them knock'd on the head, *Ye have stoned the Prophets.*

Must it therefore follow that either of these Deaths must happen to me, or that because they died of one death, I must die of another?

Suppose my Mother died in Child-bed, must I therefore do so too? Or that my Father was hang'd, must I therefore be drown'd?

*Abraham is dead, and the Prophets are dead.*  
What then?

Why, *Abraham* had a Son of his own begetting at a hundred Years old, upon a Woman of ninety; had an Army of Men born in his own House; Flocks and Herds without number, and a whole Country of his own to feed them in. And the Prophets were Favourites of Heaven, could raise the Dead, and kill the Living. Must therefore any of these Gifts happen to me? Why then, if I must not partake with *Abraham* and the Prophets in their Blessings, why must I partake with them in their Deaths?

Nor did *Abraham* die, because the Prophets died; nor did the Prophets die, because *Abraham* died.



Then if their Deaths had no effect upon one another, *why should they have any effect upon me?*

And as the Life or Death of one Man, is no cause of the Life or Death of another; so the multitude of Examples don't alter the case.

The Life or Death of all the World except one Man, can be no cause of the Life or Death of *that* one Man.

Almost this very case once happen'd in the World, when the Flood destroyed all but eight Persons; and yet this was no Argument that those eight must be drowned too; nor was the preservation of them any Argument for the preservation of the rest.

We have heard of a hundred thousand Men slain in Battle, and yet this was no Argument for the death of any other Man who was not slain in it.

Wherefore the Custom of the World to die, is no Argument one way or other.

But because I know that Custom it self is admitted as an evidence of Title, upon presumption that this Custom had once a reasonable Commencement, and that this Reason doth continue; therefore it is incumbent upon me to answer this Custom, by shewing

The Time and Reason of its Commencement. And that this Reason is determined.

Which if I do shew, then the bare Custom of the World to die, ought no longer to be admitted as a Title against Life.

First then, I do admit the Custom or Possession of Death over the World, to be as followeth, *viz.*

*That Death did reign from Adam to Moses, by an uninterrupted possession, over all Men, Women, and Children,*

*Children, created or born (except one Breach made upon it in that Time by Enoch.)*

*And hath reigned from Moses unto this day by the like uninterrupted possession (except one other Breach made upon it in this Time by Elijah.)*

And this is as strong a Possession as can be alledged against me.

To answer this I must shew, That this Custom or Possession of Death had a reasonable Commencement, which was the Original of it.

To avoid this Possession I must shew, that this Reason is determined, and that therefore this Possession ought to be no longer admitted as a Title against Life.

The Religion of the World now is, *That Man is born to die.* But from the beginning it was not so; for Man was made to live: God made not Death, till Man brought it upon himself by his Delinquency.

*Adam* stood as fair for Life as Death, and fairer too, because he was in the actual possession of Life, as Tenant thereof at the Will of God; and had an opportunity to have made that Title perpetual by the Tree of Life which stood before him, with the Tree of Knowledg of Good and Evil.

And here 'tis observable how the same act of Man, is made the Condition both of his Life and Death.

Put forth thy hand, and pull, and eat, and die. Or, Put forth thy hand, and pull, and eat, and live for ever.

So little doth God esteem the Work of Man in order to his own Salvation.

The Lord Bacon, descanting upon the Fall of Man, expresses it thus: *That Man made a total de-*

fection from God, presuming to imagine that the Commandments and Prohibitions of God were not the Rules of Good and Evil, but that Good and Evil had their own Principles and Beginnings; and that Man lusted after the knowledge of those imagined Beginnings, to the end to depend no more upon God's Will revealed, but upon himself and his own Light as a God; than which there could not be a Sin more opposite to the whole Law of God.

For 'tis not to be conceived that there was any Physical Virtue in either of these Trees, whereby to cause Life or Death: but God having sanctified them by those two different Names, he was obliged to make good his own Characters of them, by commanding the whole Creation to act in such a manner, as that Man should feel the effects of this Word, according to which of the Trees he first put forth his hand.

And it is yet more strange, that Man having Life and Death set before him at the same time and place, and both to be had upon the same condition, that he should single out his own Death, and leave the Tree of Life untouch'd

- And what is further strange, even after his election of Death, he had an interval of time before his expulsion out of *Paradise*, to have retrieved his Fate by putting forth his hand to the Tree of Life; and that yet he omitted this too.

But by all this it is manifest, that as the Form or Person of Man, in his first Creation, was capable of Eternal Life without dying; so the Fall of Man which happen'd to him after his Creation, hath not disabled his Person from that capacity of Eternal Life.

And



And therefore durst Man, even then, have broken through the Cherubim and flaming Sword ; or could he now any way come at the Tree of Life, he must yet live for ever, notwithstanding his Sin committed in Paradise, and his expulsion out of it.

But this Tree of Life now seems lost to Man ;

And so he remains under the Curse of that other Tree, *In the day that thou eatest thereof, thou shalt die.*

Which Sentence of the Law is the Cause of the death of Man, and was the Commencement of the Custom of Death in the World as the Original of it.

And by the Force of this Law Death hath kept the possession (before admitted) to this day.

For tho this Law was deliver'd to *Adam* before *Eve* was made, and in it there are no exprefs words to bind her, or the Issue begotten between them ; yet it did not only bind him and her, and all their Descendants, but even the whole Creation under them : for tho this Law was deliver'd to *Adam* in his single Person, yet it was so deliver'd to him in his Politick Capacity, as Head of the whole Creation, and the great Trustee for them all.

And thus *Adam* understood it, for he had told it *Eve* (as a thing that concern'd her as well as himself) of which she took notice, and repeated it to the Serpent in the Dialogue between them.

And as *Adam* thus understood it, so God declared it immediately after the Fall.

*To the Woman he said, I will greatly multiply thy Sorrow, &c.*

*To the Man he said, Cursed be the Ground for thy sake, &c.*

And

And God having thus explained himself, he immediately commanded Nature to turn upon Man, to execute the Sentence of this Curse upon them.

And under this Command Nature hath acted ever since, which is an Inversion of it from its original Institution.

Nature was formed by a Law superior to it (which is call'd the Law of the Creation) *Let there be Light, and there was Light.*

And being thus made by a Law, God immediately gave it another Law to act by ; by which the Earth watered it self, and brought forth Fruit without the Labour of Man or Beast.

But upon Man's Delinquency, God superseded this Course of Nature, and put it under another Law, whereby the whole Creation stands inverted at this day.

So that all these common Events which now happen in the World, tho they are become natural according to Nature thus inverted, yet from the beginning they were not so.

Death was a strange word to *Adam* ; for tho he did understand it to be a determination of his Being, yet he did not apprehend in what manner his Being should be so determined, nor how he should make his Exit out of the World, having never seen one Example of it.

And this made the Sentence of Death more terrible to them, because they did not know what God was going to pronounce against them.

But God finding the Man and his Wife hid among the Trees of the Garden for fear of him, he hinted to them their Redemption (by the Seed of the Woman) in the close of the Curse against  
the

the Serpent, before ever he came to denounce their own Sentence against them; which supported them under the Terror of it, and without which they had sunk down dead in the Place.

And thus Christ (as he saith) is the Life of the World, tho they don't know it.

For had it not been for this, God had executed Man in the Fact.

*Adam* by this very Act of Delinquency, and the Sentence upon it, stood attainted, and became a dead Man in Law, tho he was not executed till about nine hundred Years afterwards; and during that Interval, he begat Sons and Daughters, and perform'd all other Acts of Life.

From which it is observable, that the change of a Man's State (tho it doth at one instant ascertain his Fate one way or other) yet it doth not work so sudden a change in his Person or Affections.

*Eve* after her eating, and *Adam* before his eating of the forbidden Tree, were in two different States from one another, she in the State of Death, and he in the State of Life; and yet this did not presently change their Affections one to another.

Which put the Case much harder upon him than it was before upon her.

For she by her very Creation, was made so much a part of himself (from his Passion of Love to her) that he could not be happy while she was miserable; and hence perhaps we read of no other Argument she used to him for breach of the Command, than *that she had done it before him*.

The violation of her Happiness did so much affect him by a Sympathy with her, that all his other Enjoyments could do him no good.

bnA

And



And therefore since he thought it impossible for her to return into the same State with him, rather than be parted from her, he chose to hazard himself in the same State with her.

The Philosophers say, Man and Woman are one Creature in two pieces.

And as such, God gave them one common Name before he made them, Let us make *Man*, and let *Them* have Dominion, &c.

And this is still retained as a common Name to them both in all Languages.

But their Offence was at last joint and several.

Now the Articles of the Curse denounced against those our common Ancestors for this their Offence is *the Law of Death*, and is the State under which the World stands at this day, and from which we can never be redeem'd but by being discharged from this Law.

The falling of which Curse upon Mankind, as Descendants from those our common Ancestors, is the Foundation of all the Laws of Man in the like case.

For that Parents have power by their own Acts to bind their Issue before they are born, is the Law of all the World, because every Man hath his Heirs in him. And thus *Levi* is said to have been in the Loins of his great Grandfather, and to have paid Tithes in him four Generations before he was born.

And thus all the Descendants of *Esau* and *Jacob* are said to be in their Mother's Womb; while they were there, two Nations struggled in her Womb.

And

And that the Birth of every Man within any Country, doth subject him to the Laws of that Country, is the Law of all Nations.

And without these Concessions there could be no Laws, because else every Man must have a particular Law delivered him for himself: which being a publick Inconvenience, cannot be admitted in the nature of Laws.

And thus this Law of Death fell upon Christ himself, as a Descendant from the same common Ancestors.

Christ had two Descents in his Birth :

One was his natural Descent from the Virgin *Mary*, his real Mother.

The other his legal Descent from *Joseph* his supposed Father.

But in his Genealogy set down by two Evangelists, this legal Descent by *Joseph* is only counted upon, without taking any notice of his Descent by his Mother's side :

Because this Descent by *Joseph* was his legitimate Descent according to that Law, which makes all the Issue of the Woman born during the Coverture, to be the Issue of the Husband ; altho it be notoriously known, that in Fact it were begotten by another.

And this is our Law at this day, altho the Issue be born but one day after the Espousals.

And the Canon Law is much stronger ; for that makes the Issue born of the Woman before Marriage (let them be begotten by whom she will, unless by a former Husband in Wedlock) to be the Issue of the Husband to whom she is afterward married.

And therefore Christ having such a Father-in-Law as this, his Descent must be accounted from his Father-in-Law, and not from his Mother, because all legal Descents are accounted from the Father, and not from the Mother.

When the eleven Tribes were polled in the Wilderness of Sinai, *they gave account of their Pedegrees after their Families, by the House of their Fathers*, without taking any notice of their Descent by their Mothers side. And so did they of the Tribe of *Levi*, who were numbred after them.

Wherefore, I say, the business of the Evangelists being to shew such a Descent in Christ, by which the Curse of the Law might fall upon him in his Birth, they must shew a Descent upon which the Law might operate.

For as this is a Law, all Proceedings thereupon are according to Law

And hence it is observable, that his being born of a Virgin espoused, and not of a single Virgin, was not accidental, but designed: For as it was necessary that he should be born of a pure Virgin, to preserve his Nature from the defilements of the Humanity; so it was necessary that he should be born of a Virgin espoused, to derive upon himself the Curse of the Law by a legal Father.

For which purpose it was necessary that the Birth of Christ should (in the terms of the Evangelist) be on this wise, and no otherwise.

And as this peculiar Genealogy of Christ was not accidental, but designed, the Quality of his Descent was so too.

There are mutual courtesies and civilities used amongst Equals; but he that accepteth Riches or  
Honour



Honour from another, doth thereby acknowledg him to be his Superior ; *for the lesser is blessed of the greater.*

Wherefore when *Abraham* had rescued the Plunder taking from the *Sodomites*, he permitted the young Men that fought with him, to eat and drink of the Provisions, and his three Confederates that assisted him to take their Portion of the Goods; but for his own part, taking himself to be as good a Man as the then King of *Sodom*, he scorned to accept from him the value of a Shoe-Latchet, *lest it should be said he made Abraham rich.*

So tho Christ in the days of his Flesh behaved himself with all the freedom of Conversation; *The Son of Man came eating and drinking*; and when little *Zacheus* climb'd up a Tree to see him, he frankly invited himself to dine with him :

Yet knowing himself to be the Son of God, he neither could nor would receive any Dignity from Man ; *I receive not Honour from Man.*

And thus knowing his real Descent to be from Above, *I am from Above* ; it was equal to him to be reputed the Son of a King or a Carpenter.

But he rather chose the latter, because being himself a King, *I am a King* ; he would not accept his immediate Descent from another King, lest it should be said that *that made him King.*

*David* often vaunted of him as his descendant, to come twice fourteen Generations before he was born.

And *Abraham* rejoiced to see his day.

But he was so far from valuing himself upon these great Ancestors, one a King, and the other a King's Fellow, that he rather seem'd to disown

them : *Before Abraham was, I am. If David called me Lord, how am I his Son ?*

He made no other use of his Royal Pedegree, but to convey by them a corrupted Descent from *Adam* ; who standing attainted of Treason against Heaven, Christ himself under this Attainder was baptized in his own Blood to restore the rest of Mankind into the glorious Liberty of the Sons of God : For Christ himself, thus falling under the Law, became as guilty of the breach of it as any common Man (notwithstanding his personal Holiness.)

For we are none of us guilty of this Sin in Fact, but only by construction of Law in the Article of our Birth, which falls upon us before we know Good or Evil ; and so it did upon the Humanity of Christ.

And this Law thus falling upon him, was as just a cause of his Death as it is of ours.

Nor can his Death be assigned to any other cause but this.

This Death of Christ was the most unlikely thing that ever happen'd in the World : His Disciples could not believe it till they saw it.

He did not die of Age, being about thirty three at his Death.

He did not die of natural Infirmary, having the power of Health, by which he preserved his own, and restored others.

He did not die in Battel ; *For his Kingdom was not of this World, else would his Servants have fought that he should not have been delivered unto the Jews.*

He

He did not die by any sudden Accident, *the Angels having charge over him, lest he should dash his foot against a stone.*

He did not murder himself, but made all his Efforts to escape, the greatest of which was his asking his Life of God.

Nor was he murdered by others, because there was a Form of Law in doing it.

And yet he was not executed by Law, because there was no Law then in being by which he could be executed for the Crime of which he stood accused.

The time that Christ lived in the World, was after the destruction of the *Jewish* Monarchy, and during the continuance of the *Roman* Conquest; under which the *Jewish* Nation being then Subjects, were permitted the exercise of their Religion and Priesthood, but not of the Civil Power which they had while their Monarchy was in being.

So that if a *Jew* had committed any Offence against the *Jewish* Law, which was not an Offence against the *Roman* Law, he was liable to no other Punishment than the Censure of the *Jewish* Church.

And this was the Case of Christ.

He being of the *Jewish* Nation, was accused of Blasphemy, which was Death by their Law; but being not so by the *Roman* Law, the Priests were at a loss how to get a formal Sentence against him.

And therefore when *Pilate* first demanded of them his Accusation, they gave for Answer, *Were he not a Malefactor, we would not have delivered him unto thee*; expecting to have had him condemned upon their Honour: having indeed brought him



him in such a pickle as would have half hang'd any Man upon the view.

But we know *Pilate's* Reply to that, and to their Accusation, when they offer'd it.

And considering (in the sequel of the History) the Warning sent to *Pilate* by a Message from Heaven, his own Inclinations to obey it, and the former Affections of the People towards him, who had their Election to redeem him against a common Rogue, it seem'd impossible that he should have been executed.

Who can assign the Cause why *Herod* and *Pilate*, *Jews* and *Romans*, Priests and People (who were each at odds with one another in other matters) should all fall in together to condemn innocent Blood?

That the most exact Worshipper of God should be accused for a Blasphemer!

That he that refus'd to be a King, should be arraign'd for a Traitor!

Such was the Death of Christ, without a Precedent, without a Name, without a Reason, without a Cause. *They hated me without a Cause.*

But they were all against him, because God was against him.

And this he told *Pilate*, without which he declared he would not have surrender'd himself, *Woe not, that I can even now call to my Heavenly Father, and he shall send me more than twelve Legions of Angels; but how then shall the Scripture be fulfilled?*

His Hands were bound, and his Feet were in the Stocks, that he was not at liberty to defend himself; being fallen under that Law which necessitated him to die.

And

And thus his Death is exclaim'd as equally miraculous with his Birth. He was wonderful in his Death, like *Moses* : *And who can declare his Generation?*

All other Causes of Death are but second Causes, which may or may not happen, and against which a Man may make his defence. But this general Law of Death is a Flail, against which there is no defence; for if one Execution don't reach us, another will; they that remain of the Pestilence shall the Sword devour, and they that escape the Sword shall be consum'd with Famine.

Whatever is the immediate Cause, is but the Executioner to the first Command.

It was *Joab* that set *Uriah* in the Front of the Battel, and the *Ammonites* that slew him; but it was *David* that kill'd him. *Thou hast killed Uriah the Hittite, and hast slain him with the Sword of the Children of Ammon.*

AND having thus shewn how this Law (which was the Commencement of the Possession of Death over the World) did descend and fall upon Christ, and was the Cause of his Death : It is next incumbent upon me to shew,

That this Law is taken away by his Death, and consequently that the long Possession of Death over the World can be no longer a Title against Life.

But when I say this Law is taken away, I don't mean that the words of it are taken away, for they

they remain with us to this day, and being matter of Record must remain for ever :

But that it is satisfied by other matter of Record, by which the force of it is gone.

And I call that Law taken away which is satisfied.

Law satisfied is no Law : as a Debt satisfied is no Debt.

Now the specifick Demand of the Law was Death :

And the Death of a Man.

And the Death of a Man made under the Law.

And therefore Christ, to qualify himself for this Undertaking, became Man in the manner and form beforementioned ; for had he assumed the Human Nature by any other entrance into it, he had not come under the Law, and therefore could not have been put to answer it : *For what the Law says, it says to them that are under it.*

And hence the Genealogy of Christ is a fundamental part of Eternal Life.

For Christ had visited the World once before under the Name of *Melchisedeck* ; but not then making his entrance by a Father or Mother, but assuming the Humanity immediately (like the appearances of Angels) the Law could not reach him for want of a legal Genealogy from *Adam*, by which it might attain him ; and therefore he then returned to Heaven without hurt (as several appearances of Angels in the Forms of Men did afterwards.)

But in his coming in the Flesh pursuant to this Covenant of Eternal Life, *He took not on him the Nature of Angels, but the Seed of Abraham.*

And



And having thus qualified himself to be a Subject to the Law, he as such did suffer under it by his Death, by which he perform'd the literal Sentence of the Law, *In the day thou eatest thereof thou shalt die.*

Which yet he might have done, and not have given the Law Satisfaction; for Millions of Men before him had undergone the literal Sentence of the Law by dying under it, and yet the Law was nevertheless dissatisfied with them and others.

But he declar'd, *It is finished*, before he gave up the Ghost.

And this is the difference between his Death and ours: Man dies under the Execution of the Law before he can give Satisfaction to the Justice of it; but this Son of Man gave Satisfaction to the Justice of the Law, before the extremity of the Execution could reach him.

And this he did by the dignity of his Person: For this Law was not such a Civil Contract, that the Breach of it could be satisfied with Money.

But it was a Law of Honour, the Breach whereof required personal Satisfaction for the most impudent Affront, and the highest Act of Ingratitude to God.

Men charge God as a Humorist, for condemning the whole Race of Mankind for so small an Offence as eating a little forbidden Fruit.

But this is their Ignorance of the Laws of Honour and Gratitude; by which the slighter the thing demanded is, the greater the Affront in refusing it.

Had *David* asked the Inheritance of *Nabal's* Estate, he had render'd himself as odious as *Ahab*  
D did

did when he demanded *Naboth's Vineyard*. But his Request being only for some ordinary Provision (in common with Sheep-shearers) the refusal of it render'd *Nabal* a Churl not fit to live.

So *Naaman's* Servant said to his Master, *Had the Prophet bid thee do some great thing, wouldst thou not have done it? How much more when he only saith, Wash and be clean?*

Man by his very Creation enter'd into the Labours of God himself, without one thought of his own, and at the first moment of his Being became Lord of the Universe, which was adapted to his Enjoyments and Pleasures.

And God left him in Possession of it all, upon his Parole of Honour only, that he would acknowledg it to be held of God; and as the Token of this Tenure, that he would only forbear one common Tree (for it seems to be no more till it became otherwise by his eating of it) withal telling him, that if he did eat of it, his Life should go for it. Not that God thought his Life satisfaction, but it was all the Satisfaction God could have of him; it was rather a Resentment of the Affront, than any Satisfaction for it.

By which God shew'd, that if Man had had more than his Life to give, God would have had it of him.

And therefore to signify the height of this Resentment, God raises Man from the Dead to demand further Satisfaction of him.

Death is a commitment to the Prison of the Grave, till the Judgment of the great Day; and then the grand *Habeas Corpus* will issue, *to the Earth and to the Sea*, to give up their Dead; to  
remove

remove the Bodies, with the Cause of their Commitment: And as these Causes shall appear, they shall either be released, or else sentenced to the common Goal of Hell, there to remain until Satisfaction.

Such was the Resentment of despised Love; and yet this was a Resentment without Malice.

For as God maintained his Resentment under all his Love, so he maintained his Love under all his Resentment.

For his Love being a Love of Kindness flowing from the Generosity of his own Nature, could not be diminished by any Act of Man.

And yet his Honour being concerned to maintain the Truth of his Word, he could not falsify that to gratify his own Affection.

And thus he bore the Passion of his own Love, till he had found out a Salvo for his Honour by *that Son of Man*, who gave him Satisfaction all at once by the Dignity of his Person.

Personal Satisfaction by the Laws of Honour, are esteemed sufficient or not sufficient, according to the equality or inequality between the Persons who give and take the Affront.

Therefore God, to vindicate his Honour thus affronted, was oblig'd to find out a Person (for that purpose) equal to himself, who was affronted.

The Invention of which, is called *the manifold Wisdom of God*.

The Invention it self being the highest Expression of the deepest Love.

And the Execution of this Invention (in the Death of Christ) being the deepest Resentment of the highest Affront.



Which Death of Christ did nevertheless surmount all the Demands made upon him.

For as much as his Person was superior in Dignity to the Human Nature, so much the Satisfaction by his Death surmounted the Offence of Man.

And thus ( I say ) this Law being fulfilled and over satisfied by Christ in his Death, was, and is taken away ; so that there was no such Law in being against him, after his Resurrection.

He was made under the Law by his Birth, but he did not arise under it, having taken it away by his Death.

And having thus taken away the Law by his Death, the Life regain'd by him in his Resurrection, was *by Conquest*.

He met with no quarter from God nor Man : God would not save him from Death, tho he ask'd him, and therefore he rescu'd himself from it.

He pray'd to be preserv'd from Death before it came upon him, but he crav'd no Aid against the Power of it towards his Resurrection.

*Destroy this Body, and I will raise it in three days.*

Die he knew he must ; but rise he knew he could.

And the reason of his Resurrection was, because Death could hold him no longer : *For it was not possible that he should be held any longer of it.*

And this he did, not in contradiction to the Will of God : For God having executed the Law upon him by his Death, he did not oppose him in his Resurrection,

And therefore, tho he could not come down from the Cross, because the Will of God was then against

against him, yet he could arise from the Dead, because the Will of God did not then oppose him.

And so God leaving him to himself, he conquer'd Death.

By which, according to all the Laws of Conquest, the Law of Death is taken away.

For by the Laws of Conquest, the Laws of the Conquered are *ipso facto* taken away by the very Conquest: and all Records and Writings that remain of them, are of no more force than waste Paper.

The Law of Death (as I have said) remains in Words, and will remain for ever; but it had no more force against Christ, after his Resurrection, than if it had never been made.

And from hence the Title of Christ to Eternal Life, is become absolute.

By absolute, I mean, discharged from all Tenure or Condition, and consequently from all Forfeiture.

And this is the Title of Conquerors, who hold of none but themselves, because they receive their Right from none but their Arms:

And is in opposition to the first Title of Life deliver'd to *Adam*, which was held by Tenure, as being receiv'd from God; and being so held, it became forfeited to him of whom it was held, according to the Laws of Tenure.

But Christ receiving his Life in his Resurrection from none but himself; *I lay down my Life of my self, and I take it up again*; it is now his own without Tenure, and therefore is absolute, and cannot be forfeited.

And

And as his Title to Life is thus become absolute by Conquest :

So the Duration of it is become Eternal, by being annexed to the Person of the Godhead.

A Man may have an absolute Title, and yet that Title may be but for a time.

Life is call'd Temporal or Eternal, according to the Persons or Things to which it is annexed or united.

The Life of Vegetables and Animals is called a Temporal Life, because it is annexed to things which have a Temporal Duration.

And thus, according to our Laws, whatever is annexed to the Person of a Man, is adjudged to have continuance during his Life.

So that if Land be convey'd to a Man indefinitely, without naming any time how long he shall hold it, he has (without more saying) an Estate for Life, because his Estate is annexed to his Person, which is said to have continuance for his Life.

And hence the Life of Christ regained by the Conquest of his Resurrection, being annexed to the Person of his Godhead, which is eternal, doth thereby become Eternal Life ; for *the Life of God* and *Eternal Life* are synonymous Terms.

And thus Christ, ever since his Resurrection, did and doth stand seized of an absolute and indefeazible Estate of Eternal Life, without any Tenure or Condition, or other matter or thing to change or determine it for ever.

AND



**A**ND I had reason thus to assert the Title of Christ at large.

Because this is the Title by and under which I am going to affirm my Argument, and to claim Eternal Life for my self and all the World.

Had Christ thus become Man, and died and rose again, all voluntarily, to try an Experiment, he had only saved his own Life, and left all the World to shift for themselves.

But this would have been Knight-Errantry in tempting God, against which he hath sufficiently declared himself.

And yet when I say he did not do it voluntarily, I don't mean that he did it unwillingly :

For as he did it with all frankness and generosity of his Will, *I lay down my Life of my self*, so he did it with the highest affection of Love to Mankind. *Greater Love than this hath no Man, that he lay down his Life for his Friend.*

But I mean, he did not do it purely voluntarily, without a necessity of doing it ; and a Consideration for it.

First then ; There was a Necessity upon God himself.

God told *Adam*, that *if he did eat, he should die.* The Devil told *Eve*, that *they might eat, and not die.*

And these were the first words spoken to Man by God or the Devil ; upon the Truth or Falshood whereof the very Beings of them both were to depend for ever.

For which ever of them could maintain the  
True

Truth of his Word against the other, he must have been God, and the other the Devil.

And therefore God having turned the Lye upon the Devil, he is from thence called a Lyar from the beginning, and the Father of it, and will never be believed again for ever.

God could not have dispensed with his Word, without complementing the Devil with his God-head, in taking the Lye upon himself; and this he could not do: *For God cannot lye*, without undei-fying himself; and this he can't do, because all his Qualities being of his Essence, he can't change them.

That God cannot change, is not a deficiency in his Nature, but the Perfection of his Essence, which can be nothing but himself.

For as it is the happiness of imperfect Beings to be capable of change, in order to be made better; so it is the happiness of perfect Beings to be incapable of change, whereby to be made worse.

Man can lye, because he can't speak Truth; there's nothing that a Man can say, but what he can unsay and falsify by the change of his Mind, which he can change only because he can't fix it: as a Man that hath a broken Arm can turn it every way, because he can fix it no way.

Nothing but an absolute Power can be absolute in any thing; therefore Man having no absolute Power, can't absolutely determine his own Will; every change of which, subjects him to a Lye, either by falsifying his former Resolutions, or his present Inclinations.

But God having an absolute Power to determine his own Will, he could not change it after he had

so determined it; for what is fix'd can't be changed.

Wherefore God could not dispense with the Breach of his Law to pardon it.

Which was not for want of Mercy in God, for he hath and doth daily pardon ten thousand times the Sins committed by Man against the moral Law, which seem as great Offences as this.

Because the moral Law hath in it self a Defeazance or Condition annexed to it at the time of the first delivering of it. *Except ye repent, ye shall perish.*

By which this Law may be fulfilled without a performance of it *in specie*, by doing another thing

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*For note on Charn for Frank  
at 2<sup>d</sup> Hospital see Tabletalk  
June 10 1852. Boston Ed: 165.*

Repentance. *Adam* did repent, but he found no place for it, he could not find any words of the Law to which he could apply his Repentance to do him any good.

And when a Deed hath no defeazance or condition annexed to it at the time of the first delivery, it can't be added to it afterwards.

And hence tho this Law delivered to *Adam*, was at the time of the first delivery a *Law of Life and Death*, yet the Law of Life being ended by breach of the Condition, there was then nothing



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By which this Law may be fulfilled without a performance of it *in specie*, by doing another thing which is admitted to be done instead of it.

A Defeazance is not the same thing with the thing to be defeated, but something collateral to it.

And thus Repentance, which is not a performance of the Moral Law, is nevertheless accepted instead of it.

But in this Law deliver'd to *Adam*, there was no such condition annexed to it at the first delivery.

The words are absolute ; *In the day that thou eatest thereof thou shalt die*, which leaves no room for Repentance. *Adam* did repent, but he found no place for it, he could not find any words of the Law to which he could apply his Repentance to do him any good.

And when a Deed hath no defeazance or condition annexed to it at the time of the first delivery, it can't be added to it afterwards.

And hence tho this Law delivered to *Adam*, was at the time of the first delivery a *Law of Life and Death*, yet the Law of Life being ended by breach of the Condition, there was then nothing

left but the Law of Death, which became absolute without any condition.

And this put God upon a necessity of executing the Sentence of the Law upon Man *in specie*, or making himself a Lyar; which he could not do, and therefore the necessity upon him was absolute.

Which Necessity was (all the while) a contradiction to his Nature, which is Love to Man. *God is Love.*

And this divided him against himself, and laid him under a necessity of finding out an Invention, to reconcile his Truth to his Love, and his Love to his Truth.

And this Necessity upon God, drew a Necessity upon Christ to come and execute this Invention, because none could do it but himself.

Now there being such a Necessity for Christ's assuming the Human Nature, and dying under it, there was a Covenant made between him and the Father, previous to his coming in the Flesh, which is called *the Covenant of Eternal Life*, and is the History of the Scriptures, altho it be not set down altogether in any one place.

Rich Metals, and precious Stones, don't lie together in heaps above ground; but being so valuable when found, Men think it worth their while to dig down for them in all places where they have any probability of finding them.

Then if the way and manner of attaining Eternal Life, doth lie in so narrow a Volume as the Bible (*Search the Scriptures, for in them ye think ye have Eternal Life*) shall we not think it worth our while to search it through for *that precious Stone with a new Name, which none can read but they that have it?* And



And this is a more pleasant Labour than the search for other Jewels, for there we meet with nothing of pleasure or profit till we find the very thing we seek for. But in making this enquiry, we divert our selves with Knowledge all the way we go.

Nor did God think any one Man, or any one Age of the World, worthy to have the whole of this Covenant revealed to them all at once.

He was 4000 Years from *Adam* to Christ, delivering it in Types and Shadows to 62 Generations of Men, who passed their Age in that time.

But having thus prefaced it at *sundry times*, and in *divers manners* to our Fathers by the Prophets, he at last spoke it to us by his Son.

In which these Parts do appear.

1. *The Date.*
2. *The Parties.*
3. *The Contents and Consideration.*
4. *The Sealing and Execution.*
5. *The Witnesses.*
6. *The Ceremony required of Man, whereby to execute it on his part, and take the advantage of it.*

1. *The Date.* This was before the Foundation of the World. *I was set up from everlasting: Before Abraham was, I am. God who created all things by Jesus Christ: the Lamb slain from the Foundation of the World.*

The priority of which Date prevents any preincumbrance that could be made of *Eternal Life*: which is more than can be said of any Titles amongst Men.

2. *The Parties.* It was between him and the Father. *Lo, I come to do thy Will, O God. In the Volume of the Book it is written of me.*

*I will give thee the Heathen for thy Possession, and the utmost Parts of the Earth for thine Inheritance.*

The first Text tells us what he came to do, and in pursuance of what Agreement. The other, what he was to have for doing it, and who he was to have it from. Now God being the undoubted Author of Eternal Life, there can be no hazard in this Title for want of a right Person to make the Grant; which is more than can be said of any Titles amongst Men.

3. *The Contents and Consideration.* That if he became bound, we should be made free. *He gave his Life a Ransom for many.*

Christ well knew what Man stood bound to under the Law of Death:

And did as well know, that if he himself ever came under that Law, he must thereby become bound to the same:

And that if he should come under the Law, before he made an agreement previous to it, he should be concluded by the Law to suffer under it upon his own account, and thereby be incapacitated to capitulate with God about it.

For the Life of a Man attainted (as Christ was the first moment of his Birth) is forfeited to the Law; and therefore after that, he could not have been at liberty to treat with God concerning that Law.

And thereupon he would not become charged with this Law till he had made this Covenant:

*That*

*That we that were before charged with it, might thereby be discharged from it.*

By which he was to be neither Surety nor Bail for Man.

For in both these the Principals still remain liable, and the Sureties stand only hazarded with them, and have a Remedy over against them.

Which had been a dishonourable Engagement for the Dignity of so great a Person.

And therefore he offered himself a Ransom or nothing, to be delivered in exchange for the Captives, whereby he alone stood bound.

And as such he was accepted; *I have trodden the Wine-press alone, and none of all the People with me.*

And therefore when he was taken, there was not a Man taken with him. *I am Jesus of Nazareth whom ye seek, let these therefore go their way.*

And this was the highest Honour that God could put upon him, to accept him a Ransom for the whole World.

And yet this was not an Honour above his Merit; for as in Debts by Civil Contract, 'tis not the Multitude but the Solvency of the Debtors that makes the Payment; so in the Laws of Ransom, 'tis not the Number, but the Dignity of the Persons that is valued in the Exchange.

And hence this Son of Man being more worth than ten thousands of the People, his Death was a greater Honour to the Law, than if all the World besides had died under it.

And could Man from hence understand the force of the Covenant of Eternal Life, he might see himself discharged from Death in the very moment the Law fell upon Christ (which was the instant of his Birth)

Because



Because Man was to be *ipso facto* releas'd upon Christ's becoming bound.

And after that, it was no matter to Man whether Christ had ever given Satisfaction to God or not; we might have said to God, *Look thou to that.*

For God by this Covenant having once accepted Christ for a Ransom, Man could never after that have been retaken by any Law of Reprizal, altho the Ransom had escaped. As soon as the Ram was caught in the Thicket, the Sacrifice that before lay bound upon the Altar was let loose.

Not that the coming of Christ in the Flesh was the Satisfaction, but God was thereby sure of his Satisfaction.

For as certain as Christ by his Birth became a living Child in fact, so certain did he that moment become a dead Man in Law.

But yet all that I have hitherto said, doth not amount to instate Man into the same Title of Eternal Life, which Christ had after his Resurrection:

Because a mere Ransom doth in it self amount to no more than to restore us to the same Liberty which we had before we were Captive.

And then this Ransom by Christ would only have reinstated Man into that Law of Life conditional, in which *Adam* stood before the Fall.

But God having found out this *Salvo* for his Honour by that Man Christ Jesus, he did at the same time find that this would not only do, but over-do all that Man had misdona.

And that this superabundancy might not run in waste, God did declare that, for this, Man should have Eternal Life, absolute as Christ himself had it.

And

And hence eternal Life is called the *Gift of God through our Lord and Saviour Jesus Christ*, over and above our Redemption.

So that now by this Covenant of Eternal Life, we are not only ransomed from that Law under which we fell in *Adam*, but are delivered over into a State and Title which we never had before the Fall, *viz.* that absolute and indefeasible Estate of Eternal Life, in which Christ was installed by his Resurrection from the Dead.

And this Redemption from one Law, and Deliverance over into another, are both done at the same instant, without any Interval of Time passing between them.

As in Conveyances amongst Men, the Title vests and de vests from one to another, by one and the same Act.

And hence this Covenant is not called the Covenant of Redemption, but *the Covenant of Eternal Life*, as the most worthy Title.

And therefore he that takes any thing by this Covenant, must take Eternal Life or nothing.

A Believer is never spoken of with a less addition than Eternal Life; *He that believeth on the Son of God hath everlasting Life.*

And thus it is in Conveyances among Men; whatever is contain'd in the Deed can't be divided, but must pass altogether by the Execution of that Deed, (which as to this now stands next in order.)

4. *The Sealing and Execution*; for let the Contents of a Writing be what it will, it is neither Deed nor Covenant till it is executed.

This Covenant of Eternal Life being thus formed

formed in Heaven, was afterwards sealed and executed by God himself, according to all the Forms and Ceremonies of Titles among Men.

For God having establish'd Eternal Life by a Law, he hath used all the Ceremonies of Law to make a Title to it.

Every Law prescribes its own Ceremonies by which it is to be executed.

The Ceremony (as I have said) by which the Law of Death is executed upon Man, is his Birth.

The Ceremony by which the Jews received the Law of *Moses*, was Circumcision.

And the Ceremony by which the Covenant of Eternal Life was executed by God, is the Blood of Christ.

And now I am come to that Point that hath puzzled the whole World.

What! *Eat the Flesh, and drink the Blood of a Man, and be saved?*

That his Covenant should be sealed, is agreeable to all other Titles amongst Men.

But that it should be sealed with the Blood of Christ, seems very peculiar.

And yet we shall find even this also to be most futable to the common use of Seals amongst Men.

We cause our Seals to be impressed with the most memorable Ensigns of Honour that can be assigned to our Families, whereby they may be remember'd, every time the Deed is shown.

And amongst these, we esteem those most honourable which are gain'd in the Field with the loss or hazard of our Lives.

Why then! here's the Son of God thrown down from Heaven in the form of a Man, as a  
Champion



Champion against Death and Hell, slain in the open field, before the Face of Men and Angels, in the Quarrel and Defence of his Friends.

And after that displaying himself again, with all his Wounds about him: *Reach hither thy Finger, and behold my Hands; and reach hither thy Hand, and thrust it into my side.*

Now first I challenge the Heroes to show such Scars of Honour as these.

And then I defy the Heralds to match it, for a Coat of Arms.

Such a Champion, and such a Cause; such a Combat, and such a Conquest.

And therefore (of all things in Heaven and Earth) God hath chosen out the Blood of Christ to be the Seal of the Covenant of Eternal Life:

That as often as Man sees the Seal of that Covenant, he may remember the fate of that day. *As often as ye do this, do it in remembrance of me.*

The place of the execution of this Covenant was upon Earth, which Instance hath put me upon many thoughts by the by.

The first Notion of a God is, that he is equal to himself in all his Attributes; and it seemeth Blasphemy in Man of himself to suppose any Inequality in his Maker.

But God having owned something which he values himself upon more than all the rest; Man hath thereby leave so to conceive of him.

Now *he hath magnified his Word above all his Name.* And in that Word he hath bound himself by an Oath to perform this Covenant: *Once have I sworn by my Holiness, that I will not lye unto David.*

F

And

And of all parts of this (as well as other Covenants) the Sealing is the greatest Solemnity.

This Covenant then being sealed by God himself upon this Globe of Ground, I can't but think that Man is to pass through his greatest Change in the same place: But I'll say no more of that till I have done my Argument.

5. *The Witnesses to the Execution.* And these were first accidental, and they were the whole World. *The sound thereof is gone through the whole Earth; for this thing was not done in a Corner.*

Secondly, *The direct Witness*, and that was himself: *For this end was I born, and for this end came I into the World, to bear Witness unto the Truth.*

For as he did not depend upon the Testimony of *John* to tell the World who he was, having a greater Testimony of his own Works; so he doth not depend upon Man to witness this Covenant, having attested it himself, in his own Blood.

And this is after the manner of Kings, *Witness our selves*, because they can't have a greater: And like God himself, who *swears by Himself*, because *he can't swear by a greater.*

6. *The Ceremony by which this Covenant is to be executed by Man.* This Covenant being thus executed by God himself, and attested in the Blood of Christ, stands ready to be executed by Man on his part.

And this is also agreeable to the Forms of Title amongst Men, who can take no benefit of a Deed but by acceptance of it.

We distinguish our Deeds by two Titles.

1st. *An Indenture*, in which all the Parties must be named.

2dly. *A Deed-Roll*, in which the Parties need not be named, but are described by the first Prescription of the Deed: As if the Deed begins, *To all Persons who shall subscribe these Presents*; then every one by his Subscription becomes a Party, to take the benefit of all that is contained in that Deed for the Subscribers.

Now in this Covenant of Eternal Life the Parties are not named, but every Man is so described that he is at liberty to make himself a Party to it.

The words of this Prescription are,

1. Positive. *He that eateth my Flesh, and drinketh my Blood, hath Eternal Life.*

2. Negative. *Except ye eat the Flesh, and drink the Blood of the Son of Man, ye have no Life in you.*

Which Prescription doth not respect his Blood as Blood only, but as that Blood is made the Seal of this Covenant. *This Cup is the New Testament in my Blood.*

We don't seal Wax as Wax, but as it is annexed to the Deed, and made the Seal thereof.

For the Sealing the same piece of Wax at large separate from the Deed, signifies nothing.

And hence it is not the Wax that sanctifies the Deed, but the Deed that sanctifies the Wax.

For if Lead or any other malleable Substance be annexed to the Deed, and impressed with the Seals, it is as effectual as if it were Wax.

And hence Christ himself doth own, that it was the Sanction and Mission of God upon him that made him the Redeemer of the World: Say ye of him whom God hath sanctified and sent into the



*World, that he blasphemeth, because he saith he is the Son of God — For him hath God the Father sealed.*

And hence that great Cognomen *Christ* is added to his proper Name of *Jesus*.

And thus the Kings of *Israel* received their Sanction by the Anointing of the Prophets.

The distinction between things Holy and Common, Sacred and Civil, is the Appointment of God put upon the one, and not upon the other.

The things used in Ceremonies are in themselves indifferent and insignificant ; but by the Sanction of those Laws by which they are made Ceremonies, they become the most necessary and essential Parts of the Law.

Such were the things used in the Sacrifices of the Mosaical Law, foolish and insignificant in themselves ; but being set in order according to the forms of that Law, they became Sanctions to one another.

The Gold of the Temple, the Wood of the Altar, and the Flesh of Beasts were all common things till they were used according to the Temple-Laws ; and then and there the Temple sanctified the Gold, and the Altar sanctified the Gift.

So 'tis in our Law, a Writing is nothing, and Wax is nothing, and a Seal is nothing, they are but Cyphers in themselves ; but if the Wax be put to the Writing, and the Seal to the Wax, this makes the Writing to be a Deed, and is the form of a Title.

Men in their private Stations may argue with one another *pro & con* as long as they please, without doing good or hurt : but the *Ay* or *No* of one

of these Men given in a Court of Legislature, may turn the Fate of a Kingdom.

And the more slight and plain these Ceremonies are by which Titles are executed, the more sure the Title is that is to come from them, because they can neither be mistaken nor forgotten.

We think it an extravagant humour in God to distinguish Men to be saved or damned, only for believing or not believing in Christ.

But may we not think it as extravagant in us to distinguish our selves to have, or not have, a thousand Pounds a year, only for sealing, or not sealing a Deed ?

Should we not call our selves Fools for refusing to put forth our hands to a piece of Parchment, and take it off again, to get an Estate by ?

And yet we think our selves wise in refusing Eternal Life, because we may have it upon such easy Terms.

For tho from the positive words of this Prescription, the sealing and executing this Covenant of Eternal Life by Man (without more saying or doing) gives him as perfect a Title to Eternal Life, as the Sealing of a Deed among Men can make to the Lands contain'd in it :

Yet from the negative words of the Prescription, there can be no Title to this Eternal Life without the compliance with this Ceremony.

For if Man can have any other Title to Eternal Life than according to this Covenant, this Covenant don't give him a Title to it.

No Deed gives Man a Title, that leaves any part of the Title at large out of the Deed.

If

If the Grantor reserves any of the Title to himself, then the Grantee hath no perfect Title.

But God hath excepted nothing out of this Covenant, but his own Personal Life: *For when it is said, that he hath put all things under him, it is manifest that he is excepted who hath put all things under him.*

Wherefore all the other parts of Eternal Life are subject to this way of Life by Jesus Christ.

And hence all other attempts for Heaven are accounted Sin. *He that entereth not in by the Door, but climbeth up some other way, is a Thief and a Robber, and comes for to steal.*

**A**ND having thus opened this Covenant, First, I put it upon the Profession of Divinity to deny one word of the Fact, as I have repeated it.

Next, I challenge the Science of the Law to shew such another Title as this.

And then I defy the Logicians to deny my Argument: Of which this is the Abstract.

*That the Law delivered to Adam before the Fall, is the Original Cause of Death in the World.*

*That this Law is taken away by the Death of Christ.*

*That therefore the Legal Power of Death is gone.*

And I am so far from thinking this Covenant of  
 ✕ Eternal Life to be an Allusion to the forms of Title amongst Men, that I rather adore it as the Precedent for them all, from which our imperfect Forms are taken: Believing with that great Apostle, *That the things on Earth are but the Patterns of things in the Heavens, where the Originals are kept.*

**BUT**  
 ✕ *aye! This, this is the Pinch of the Argument, which Asgill should have proved not merely asserted. Are these human Laws and these Forms of*



**B**UT why then doth Death remain in the World? Why because Man knows not the way of Life; *The way of Life they have not known.*

Or (as I said at the beginning) that Death maintains its dominion over us by our fear of it:

Having no other right to remain with us, but because our Faith is not yet come to us; *When the Son of Man comes, shall he find Faith upon the Earth?*

Man is a Beast of Burden that knows not his own strength, *in the virtue of the Death, and the Power of the Resurrection of Christ.*

Which Ignorance doth not proceed from want of Revelation of the Truth, but from our neglect to study, and inaptitude to believe it: *O Fools! and slow of heart to believe all that the Prophets have spoken.*

Unbelief don't go by reason or dint of Argument, but is a sort of Melancholy-Madness, by which if we once fancy our selves bound, it hath the same effect upon us as if we really were so.

It is like the noise of War heard in the Camp of the Syrians, which made them fly when no one pursued:

Or like that possession of fear which still kept the besieged within the Garison, tho the Enemy had left the Field.

Death is like Satan, who appears to none but them that are afraid of him: *Resist the Devil, and he will fly from you.*

Or like Tyrants and faucy Pedagogues, whose former Cruelties render them terrible to those who have

*are absolutely good and wise, or only conditionally  
the limited powers of intellect, and the corrupt  
all of men being considered, &c.*

have been under their lash, after they are freed from it.

Because Death had once dominion over us, we think it hath and must have it still.

And this I find within my self, that tho I can't deny one word I have said in Fact or Argument, yet I can't maintain my belief of it, without making it more familiar to my understanding, by turning it up and down in my thoughts, and ruminating upon some proceedings already made upon it in the World.

*Some Specimens whereof I'll present to the Reader.*

The Motto of the Religion of the World is (as I have said) *Mors janua Vitæ*, Death is the Gate of Life.

Now, I say, if we do by this mean *the Death of Christ*, then we are in the right.

But if by this we mean *our own Death*, then we are in the wrong.

The Death of Christ was necessary for him and us both, because the Covenant of Life could not take effect but by his Death, which in the Covenant had two Capacities.

1<sup>st</sup>. As it was the consideration upon which the Covenant was made.

2<sup>dly</sup>. As it was the Ceremony by which it was executed.

But all this being over and done, the Death of Man is wholly useless, and serves to no intent or purpose, in order to Eternal Life, nor ever did.

And could we distinguish between the change of our State, and the change of our Persons and Places;  
this

this Doctrine would be more plain to us.

By State I always mean Title; so that when I say a Man is in the State of Life, I mean he is by Law intitled to live; and when I say he is in the State of Death, I mean he is by Law appointed to die.

Now a Man may change his State, without change of his Person or Place.

Christ by his Death and Resurrection did pass under an invisible change of his State, by being discharged from that Law of Death to which he stood before subjected by his Birth, and being translated into that Law of Life which he gained by his Resurrection.

Which tho it were only a legal or invisible Translation, he was thereby as safe from Death as he is now, being ascended and sitting at the right Hand of God.

And yet his Person remained here unchanged; *Behold my Hands and my Feet, that it is I my self.* These were Marks of Honour that could not be counterfeit.

And that some did not know him, is said to be from their Unbelief, or that their Eyes were holden that they should not know him.

But tho this change of his State in an instant, did not work so sudden an alteration in his Person, yet it did intitle his Person to a change for the better; which Title he had not before his Death.

Christ was as perfect in his Nature and his Principles before Death as he was afterwards; and y<sup>t</sup> he could not then make his immediate Passage to Heaven by way of Translation, because he was



fallen under that Law, which did oblige him to the common Fate of Death.

But having once suffered this, and thereby, and by his Resurrection, delivered himself from that Law which had obliged him to it; he then stood perfectly qualified to make his *Exit* by way of Translation. And therefore having done all he had to do upon Earth, he claimed a right of re-entrance into his former Glory without dying any more: *I have finished the Work thou gavest me to do; Now glorify me with that Glory which I had with thee before the World began.*

And thereupon God sent him down one of the Chariots of Heaven to convey him thither, as he had done before to those two Heroes of old (whom I have excepted out of the possession of Death) upon this their Faith in him, before they saw him. *Blessed are they that have not seen, and yet have believed.*

Now I say this, that as Christ did thus change his State upon Earth, without change of his Person or Place; so Man may do too, with this difference, that tho Christ passed this change by his own Death and Resurrection, yet we can't do it by our own Death and Resurrection, but must do it by passing through the Death and Resurrection of Christ in that legal Form prescrib'd by the Covenant of Eternal Life; because his Death, and not ours, is made the Seal of that Covenant.

And this Man may do, without any real Death or Resurrection of his own.

If the Death and Resurrection of Christ be the Passage into Eternal Life, then he that is passed this, is passed into Eternal Life, whether he himself ever died or not.

And

And for us to think to imitate Christ in attaining Eternal Life by passing through Death, because Christ did so; shews us to be as ignorant of the Law of Eternal Life, as a Man would seem of our Laws, who seeing another intituled to an Estate by sealing of a piece of Wax upon a piece of Parchment, shou'd think to get the same himself, by doing the same thing upon other pieces of the like, of his own putting together.

For my own part (I thank God) I have already made this so familiar to my self, that could I pass through an actual Death and Resurrection of my own without Pain, I would not value the Experiment as any thing towards Salvation, further than this, that I should thereby know that there is nothing in it.

And of this I am as well satisfied by the Experiments made upon others, as if it were upon my self.

When Christ had open'd the Eyes of the Man born blind, the People were ready to interrogate him to death; *What? How? Where? When* did he cure you? *What did he say to you? What did he do to you? What did you see first? What did you feel first?* But he knew no more of the matter than they did: Only that, *whereas I was blind, now I see.*

So when the People flockt about *Lazarus*, expecting to hear from him some news of the other World, he could give them no other account of it, than, *whereas I was dead, now I am alive.*

He was neither richer nor wiser by his Resurrection, nor could learn by that how to escape another Death, but died again, and might have thus

died and rose, and rose and died a hundred times, without any change of his State.

Wherefore Samuel ask'd Saul, *Why dost thou disquiet me to bring me up?* What wouldst thou have with me? Is it to see me? Why here I am, *an old Man in a Mantle*, as thou hast seen me a hundred times. Wouldst thou talk with me? Why thou knowst what I have told thee over and over, *the Lord is departed from thee, and hath rent the Kingdom out of thy hand*; and so I tell you now, and more I cannot say.

If Men will not believe *Moses* and the Prophets while they are living, why should we fancy they shall rather believe them when risen from the Dead? If they say the same things over again, it is Impertinence; and should they contradict themselves, how could we believe them?

We have strange Conceptions of Death and Resurrection as long as we are on this side them: But when we have once passed through, and find ourselves much the same as we were before, we shall be at as much loss about it as we are now.

And if the Death of others who have died before us, have put us into such a fear of Death that we shall die too, I can't conceive how our own Death should discharge us of that Fear after our Resurrection, but that it should rather augment it; for what we have once felt, we are ever after more afraid of feeling again. *The burnt Child dreads the Fire.*

And yet far be it from me to say that Man may not attain to Eternal Life tho he should die; for the Text runs double, *I am the Resurrection and*

*the*



*the Life; he that liveth and believeth on me, shall never die, and tho he were dead he shall live.*

But this I say, that by this very Text there is a nearer way of entring into Eternal Life than by the way of Death and Resurrection.

Whatever Circumstances a Man is under at the time of his Faith, God is bound upon his Fidelity to make good this Text to him, according to which part of it he builds his Faith upon.

If he be dead, then there's a necessity for a Resurrection.

But if he be alive, there's no occasion for Death or Resurrection either.

Nor doth this Text maintain two Religions, but two Articles of Faith in the same Religion.

But this I do apprehend, that the Article of Faith for a present Life without dying, is a higher Article of Faith than that which expects Death and Resurrection; because I passed through this last Article long before the other (which I am now arguing for) ever enter'd into my thoughts.

I once courted Death, as *Elijah* did under the Juniper-Tree in the Wilderness, when *he requested for himself to die, and said, Now, Lord, take away my Life, for I am not better than my Fathers.*

Which shews that he was not educated in this Faith of Translation, but attained it afterwards by study.

For no Man can comprehend the heights and depths of the Gospel at his first entrance into it.

And in point of order, *the last Enemy to be destroyed is Death.*

The first Essay of Faith is against Hell, that tho we should die we might not be damned.

And

And the full assurance of this is more than most Men attain to before Death overtakes them, which makes Death a Terror to them.

But they that do attain to this Assurance before they go hence, can sing a Requiem at their Death: *Lord, now lettest thou thy Servant depart in Peace, for mine Eyes have seen thy Salvation.*

And if God takes them at their words, they lie down in the Faith of the Resurrection of the Just.

But whenever he pleases to continue them (after this attainment) much longer above ground, that Time seems to them an Interval of perfect Leisure (as *Alexander's* did to him after his Conquest) till at last espying Death it self, they fall upon it as an Enemy that must be conquered one time or other, through Faith in Christ.

And for this cause there seems a respite of Time intended to be allotted to Believers after the first Resurrection, and before the Dissolution of the World, for perfecting that Faith which they began before their Death, and which they could not attain to in the first reach of Life.

For Death being but a discontinuance of Life; wherever Men leave off at their Death, they must begin at their Resurrection.

The Believers already dead, are not ascended into the Heavens; for *David is not ascended into the Heavens.*

Nor shall they ascend after their Resurrection, till they have attain'd to this Faith of Translation.

And by that very Faith they shall be then convinced, that if they had had that Faith before, they need not have died.

The

The Story of *Lazarus* makes this plain.

His two Sisters said to Christ, that *if he had been there, their Brother had not died.*

And others that stood by, said, *Could not this Man that opened the Eyes of the blind, have even caused that this Man should not have died?*

And *Martha* said further, *That whatever Christ would yet ask of God, God would give it him:* By which she declared her Faith to be, that Christ could raise her Brother presently.

Now these People had not these Articles of Faith from any Religion then commonly received amongst them:

But observing the Miracles Christ had done before, they could not beat it out of their Heads, but that he could have prevented the Death of *Lazarus*, and could then raise him presently.

Both which were right and rational Conclusions, and did form a true Religion in them.

But when Christ closed in with them upon it, and offered to make it good by raising the dead Man presently, they all fell to recanting their Faith; one cry'd, *He stinketh*, and the other, *He hath been dead four days*; and thereupon desired him to desist.

And the reason of the Recantation is evident.

The common Religion then received amongst them concerning the Resurrection, was (what we still retain) *That there will be a Resurrection at the last day.*

And this having gain'd an Impression upon them from the force of Education, was too strong for that single Impression which fell upon their Minds from their own Observation only.

And



And therefore they thought it safer to renounce their own Faith, than the Religion delivered them by their Parents.

But Christ by doing the thing, did convince them that their own Faith and Opinion of him was right.

And yet he did not say that the Religion delivered them by their Parents was wrong :

For that there will be a Resurrection at the last day, in which all they that are not before that time raised, shall then arise.

But what he said (by this Text) was, that this Resurrection at the last Day doth not prevent a present Resurrection from Death, nor an immediate Translation without Death, to them whose Faith is ready to receive it.

We must all be changed, but we need not all die in order to be changed ; for 'tis not Death that works our Change, but the Death and Resurrection of Christ, which we may pass through without Death.

*Paul* was of this Religion, that we may be changed without Death, *We shall not all die, but we shall all be chang'd.*

And yet tho he had deliver'd this to be his Faith in general, he did not attain to such a particular knowledg of the way and manner of it, so as to prevent his own Death.

And his Confession tells us the reason of his failure, *That he had not yet attained the Resurrection of the Dead, but was pressing after it.*

But tho he was taken away in this pursuit, he hath not lost his Labour, but is got so much nearer to

to the Mark, and at his Resurrection will be so far beforehand with them that never studied it.

He had but a late Conversion, and after that was detained in the study of another part of Divinity, *the confirming the New Testament by the Old, and making them answer one another*; in which he seems to have spent himself, and from whence all Students in Divinity after him, have stood upon his Shoulders: For this is a Point previous to the Faith of Translation, and must be learn'd before it, in order to it.

And this his pressing (tho he did not attain) hath much encouraged me to make this Inquiry, being well assured that he would not have thus pursued it, had he not apprehended more in it than the vulgar Opinion is about it.

We don't think our selves fit to deal with one another in Human Affairs till our Age of one and twenty.

But to deal with our Maker thus offended, to counter-plot the Malice of fallen Angels, and to rescue our selves from eternal Ruin, we are generally as well qualify'd for before we can speak plain, as all our Life-time after.

Children can say over their Religion at four or five years old, and their Parents that taught them can do no more at four or five and fifty.

For Religion being preach'd to them as a Mystery, they are forbid to think of understanding it. *Gracum est, non potest legi.*

The common Creed of the Christian Religion may be learn'd in an Hour. And one Day's Philosophy will teach a Man to die.

But to know the Virtue of the Death and Power of  
H the

*the Resurrection of Christ*, is a Science calculated for the Study of Men and Angels for ever.

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**B**UT if Man may be thus chang'd without Death, and that it is of no use to him in order to Eternal Life :

What then is Death ? Or,  
Whereunto serveth it ?

What is it ? Why 'tis a misfortune fallen upon Man from the beginning, and from which he hath not yet dared to attempt his recovery.

And it serves as a *Spectrum* to fright us into a little better Life than (perhaps) we should lead without it.

Tho God hath formed this Covenant of Eternal Life against Death, Man still maintains a Covenant with it. *They have made an Agreement with Death and Hell.*

By way of composition, to submit to Death, in hopes, by that obedience, to escape Hell.

And under this Oath of Allegiance we think ourselves bound never to rebel against it.

The Study of Philosophy is to teach Men to die, from the Observations of Nature.

The Profession of Divinity, is to inforce this Doctrine from Revelation.

And the Science of the Law, is to settle our civil Affairs pursuant to these Resolutions.

The old Men are making their last Wills and Testaments : And the young are expecting the execution of them by the Death of the Testators.

And thus,

*Mortis ad exemplum totus componitur Orbis.*

Now



Now what *one* Man dares raise a Faction against the whole World, thus constituted under the Political Government of Death?

Why but! if the Truth of Religion be defined by the number of Professors; then the *Mahometan* is safer than the *Christian*, and the *Romish* than the *Protestant*.

The majority of Votes in Civil Affairs may conclude our Right, but it don't thereby convince our Judgment.

Nor are our Rights thereby concluded further than for that Turn only.

And thus it is in the whole Scheme of Government.

*In the Power Elective*: The Majority of Electors conclude the Minority for that Turn only.

*In the Power Legislative*: The Majority of the Legislators make a Law; but their Successors are not by this precluded from repealing that Law by another Majority.

*In the Power Judicial*: The Opinion of the Majority makes a Rule in Law, but their Successors may alter those Rules by the like Majority.

Which hath made much difference between Opinions Antient and Modern.

And tho these seem (and indeed are) incertainties in the Law, yet the Policy of Man can't form a better:

Because those Laws or Judgments which are good at the time of the making, may come to be otherwise by things that may happen in Revolution of Time.

And therefore none but God himself (who alone foreknows Times and Seasons) can establish an Eternal Law.

When the vastness of Empire in the *Persian* Monarchy had raised a Pride in their Kings to arrogate to themselves this Power ; it proved but a Fallacy.

And thus when *Hadassah* (the Queen) had prevailed upon *Ahasuerus*, to reverse his Decree for the Massacre of the *Jews* ; the *Scribes* (who were the Lawyers in those days) soon found out an Evasion of the Law to suite the change of the King's Mind.

They let the former Proclamation for the Massacre go as it was :

And issued out another, granting the *Jews* liberty to stand for their Lives with force of Arms.

And thus both these Decrees were executed with the loss of about 75000 Men slain on one side.

And yet (forsooth) these two Proclamations so contrary to one another, and issued within less than three Months one of the other, must bear the sacred Name of *Eternal Laws*, for the Honour of the King that made them.

This I instance, to shew that the Policy of Man can't constitute an Eternal Law.

And from hence (I say) I am not so much concerned for the present Opinion of the World against me, because being but the Opinion of Men, it is subject to a change.

And I know the time when the whole World were of another Opinion.

*Adam* and *Eve* had no fear of Death till they fell under the Law of Death.

And could their Posterity, who are fallen under this Law with them, apprehend their Deliverance from

from it into the Law of Life, they would all be converted in a day.

I was under this Law of Death once; and while I lay under it, I felt the Terror of it, till I had delivered my self from it by those Thoughts that must convince them that have them.

And in this thing only I wish (for their sakes) that all Men were as I am.

Nor do I yet think my self obliged in this Argument, to dispute all the rest of the World by Units.

For in Matters of Faith Men aggregate into Churches and Classes, where we may argue with a whole Clan of them at once.

Now for Children and Madmen, and all the Nations that know not God, nor call upon his Name; I am no more capable of discussing this Point with them, than with Creatures wholly deprived of Speech.

But for the whole Christian World, professing their Religion from Revelation, I'll venture to encounter them all at once, and that in their own Creed, which I know they can run over as fast as a Mariner doth the Points of the Compass.

But if after that, we would but catechise our selves a little in it, we shall find, that when we come to the main Point, our Faith will be like the *Athenians* Worship; *We believe we know not what.*

*You believe in God, and in Jesus Christ his Son our Lord; born of the Virgin, suffered under Pontius Pilate; crucified, dead, buried; rose again the third day, ascended into Heaven, sitting at the right Hand of God: and from thence he shall come to judg the living and the dead.*

Very



Very well! this is a full Description of the Person in whom you place your Faith.

But what is it that you do, or would believe of him, or in him?

*Why, we believe him for our Saviour:*

Save you! from what?

*Why! from our Sins.*

Why, what hurt will Sin do you?

*Why, it will kill us.*

How do you know?

*Why, the Law of God saith so; In the day thou eatest thereof thou shalt die.*

Why, but then will not this Saviour save you from this Law, and from this Death?

*No, no, he'll save us from Sin.*

Why then it seems you have got a Pardon for Horse-stealing, with a *Non-obstante* to be hang'd.

Do but see now, what a Jest you have made of your Faith.

And yet I defy the Order of Priesthood to form a better Creed than this, without admitting the Truth of my Argument:

Or to make sense of their own Faith, without adding mine to it.

It is much easier to make a Creed, than to believe it after it is made.

Nor can any Man really believe any part of the Gospel that doth not believe it all.

For it is a Doctrine so dependant upon it self, that unless we know the whole of it from the beginning to the end, we can't know the Use or Reason of any part of it.

Wherefore (notwithstanding this Inundation of Death in the World, and the Infection of Fear contracted

tracted upon Man from hence) I am not afrighted from reassuming my Assertion at the beginning.

*That this long Possession of Death over Man, is a Possession against Right.*

*That the Length of this Possession is no fore-closure of the Right of Man to Life.*

*And that he that dares prosecute his Claim with effect, may recover this Right, and avoid that Possession.*

*And that he that is got through the Death and Resurrection of Christ, hath had Judgment against Death, and Execution of Eternal Life.*

Christ in the instant of his Resurrection, stood dissolved from all his former Relations to the World; neither could he die any more, being become a *Child of the Resurrection*.

For tho he did arise with the same Body with which he died, yet that risen Body was not the Son of the Virgin *Mary*, because he had assumed it by a new Power, and in another manner than that by which he was first born.

The Body with which he lay down in the Grave, was of no more use to him in his Resurrection, than so much other common Matter; for he was put to add Life to it by his own Power, which he could have done to any other Matter as well as that.

The present Bodies of Men laid down in the Grave, are of no use to God in the Resurrection.

Therefore he permits them to be dissolved into any other Forms, knowing that he can give the old Forms again to any other Matter, by those Characters of them which remain with him. *God is able, out of these Stones, to raise up Children unto Abraham.* And

And in this he resembles himself to a Potter, who takes no care to preserve his broken Pots for any other use of them; because having the Moulds by him, he can make several Vessels of the same Figure out of one Earth as well as another.

And tho all the Vessels of the same Mould are not the same in Identity of Matter, yet being the same in Form, they are the same to all Uses, Intents, and Purposes.

And hence, tho the Dead shall not arise with the same Identity of Matter with which they died, yet being in the same Form, they will not know themselves from themselves, being the same to all Uses, Intents, and Purposes.

But in this God is so curious an Artist, that he keeps a several Character in Heaven for every Figure of Man on Earth, by which (as the Apostle saith) *every Seed shall receive its own Body.*

Whereas we (like *Fac-simile* Mechanicks) make one Mould serve for a thousand Figures.

But then as God (in the Resurrection) is not bound up to use the same Matter, neither is he obliged to use a different Matter.

Whenever the Body to be raised, doth remain so intire from Corruption that the Form of it is not spoiled, God uses that Form again (as it is) without composing any other Matter.

Thus he did with the Body of Christ, according to that Promise, *Thou wilt not leave my Soul in the Grave, nor suffer thy Holy One to see Corruption.*

And thus Christ did with the Bodies he raised in the days of his Flesh.

All which I instance still, to shew the Insignificancy of Death one way or other, in order to

Eter-

*The great Objection to this Part of Asgill's Scheme which has not been hitherto told, has many Advocates among the chief Synodals of our Church, viz. that*



Eternal Life; and that the Death of Man works no change in him.

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**T**O make this still more plain, consider when and where the Predestination of God is executed upon Man.

Christ said, *Rejoice in this, that your Names are written in the Book of Life.* Which he would not have commanded Man upon Earth, if the knowledge of it (which seems to be the top of Man's Ambition) were not attainable here.

Now this being part of the secret Will of God (as his own *Memorandums* of what he intends to do) it can't be shewn to Man by Inspection.

But when God comes to execute this secret Will, then it becomes part of his revealed Will, which belongs to Man: *Secret things belong to God, but things revealed, to us and to our Children.*

And the time of the Execution of this Decree being the instant of our Faith in Christ; *As many as were ordained to Eternal Life believed:* We may by this be as sure, that our Names were written in the Book of Life, as if we had wrote it with our own Hands.

And that this instant of Faith is the time of the execution of this Decree, appears by what Christ said to the Thief on the Cross; *This day shalt thou be with me in Paradise.*

From whence some think themselves oblig'd to believe a separate Existence of the Soul from the Body by Death: For (say they) something of this Man did immediately go into Paradise, and

I

we

*Neither takes Death, as the utter extinction of Being, or it supposes a continuance or at least a renewal of consciousness after Death. The former involves all the wretchedness and all the immoral consequences of Materialism. But*

we see his Body remains here: *Ergo*, his Soul went.

Whereas Christ did not speak this of the Person, but the State of the Man.

Christ and he were both under the same State before they were executed, which was the Law of Death.

And that very day they both exchanged this State into the State of Life; Christ by his own Death, and the Man by Faith in him; tho the Person of Christ went one way, and his another.

So from the words of *David*, *Thou wilt not leave my Soul in the Grave*; there was a Conception rais'd of the separate Existence of the Soul: For (think we) the Body of *David* is in the Grave; *Ergo*, his Soul is gone to Heaven by it self.

But *Peter* evinced this Doctrine as erroneous, by shewing, that *David* spoke prophetically of the Resurrection of Christ, in which the word *Soul* comprehends *his whole human Life*, which did die and rise together.

And that it is translated *Soul*, is an *Anglicism*, not understood in other Languages, which have no other word for *Soul* but the same which is for *Life*. ? See *Lele* German *Leben*: *ψηχη* Greek.

As 'tis usual for some peculiar Countries to have an odd Name for a common thing, which is not vulgarly known in any other parts of the same Kingdom.

See how Man's Life came to him at first.

God first formed the Figure of Man's Body in common Earth (from whence Men also form Figures of one another.)

if the latter be granted, the <sup>proportionality</sup> ~~whole~~ cohesion Then  
and symmetry of the whole scheme are gone. by  
the infinite quantity (i.e. eternally under that  
curse of estrangement from God) as rendered a  
mere supplement tacked on to this finite

And what was Life? something? or nothing? And had not, first, the Spirit, and next the Word, of God, infused Life into the Earth of which Man as an ( 67 ) animal & all other animals were made

Then to this Figure God added Life, by breathing it into him from himself, whereby this inanimate Body became a living one. <sup>in ad.</sup>

But in this Composition the Spirit is so perfectly mixed with, and diffused through the whole Body, that we can't now say which is Spirit, nor which is Earth, but the whole is one intire living Creature. <sup>this breathes in b</sup> <sup>Man</sup> <sup>living</sup> <sup>Soul</sup> <sup>which</sup>

As in leavened Dough, we can't say which is the Leven, or which is the Dough.

But God who first infused this Life, can extract it out again, and leave the Body as it was before this Life was thus put into it.

And this Form of Death God chose for Man. *Dust thou art, and unto Dust shalt thou return.*

God unmakes Man just as he made him: He takes him to pieces like a jointed Tool, he draws in his Breath to himself, and leaves the Lump to the Elements of which it was at first composed, which by degrees loses its very Form, and takes its place again in common with other Matter.

And thus the Spirit returns to God that gave it: *for the remainder of the Spirit is with him.*

But in this return, the Spirit of Man maintains no self-existence, having surrender'd it self into the Ocean of Life, from whence it first flow'd.

When Rivers return into the Sea, they are no more Rivers, but lose their Name and Property, being merged in the Ocean of their original Fountain.

And yet God doth retain in his Memory the particular Characters or Ideas of every Instant of Life, which he doth so extract, from whence (in the day

1 2

of

comparatively insignificant if not doubtful, civil-ly, the dissolution of the organic Body. See what poor hand Argill makes of it, p. 26.



of the restitution of all things) every Body shall have its own Spirit, and every Spirit its own Body.

But to return to my Argument (whence I have a little digressed, to descant upon this Opinion of the self-existence of the Soul.)

If this Man that was crucified with Christ, did immediately become in the same state with him, how comes it that he lies still in the Grave, while Christ is ascended into the Heavens?

To this I say, that tho this Man's first Faith did thus qualify him for a change of State, yet he had not proceeded far enough in this Faith to qualify himself for an immediate Translation of his Person; but this he must expect with the rest of them who have died in the same Faith with him, and who will not now attain that Perfection till after the Resurrection; *for there's no work in the Grave.*

Man is as safe upon his first Faith in Christ, as if he were in Heaven, but he don't know it.

And God will not deliver out Eternal Life to Man faster than he makes him understand it; for the knowledge of Eternal Life is the Essence of it. *This is Eternal Life, to know God and Jesus Christ.*

Every Man possesses as much of Eternal Life as he knows; and he knows as much as he possesseth, and no more.

And what the residue of Eternal Life is beyond our present knowledge, *it hath not enter'd into the Heart of Man to conceive*: For no Man can know till he doth know.

And hence the different Gifts of Faith by God bestowed upon Man, are incommunicable to one another.

*Abra-*

*Abraham* was singled out by God as the Father of the Faithful, and yet he never attained the Faith of Translation, which his Progenitor *Enoch* had done before him.

*Elisha* was an Eye-witness of *Elijah's* Translation, and had a double portion of his Spirit given him, by which he wrought Miracles on others; and yet after all he died the common Death of Man, having not attained to the Faith of his Master in that point.

And thus the Apostles themselves, who raised others from the dead through Faith in Christ, did not yet attain this Faith to prevent themselves from Death.

Whence I say, that God in the distribution of Eternal Life doth not give any part of it to Man, contrary to his own Opinion and Apprehension of it.

And this is sutable to the dealings of Men with one another. If an illiterate Man be to seal a Deed, which he can't read, and another takes upon him to read it to him, and reads it in other words than what are written, the Law will adjudg the Execution of it to be in the sense read, and not in the words written; because he that sealed it did so understand it.

So when the common Preachers of the Christian Religion do administer the Blood of Christ to their Communicants in the Sacrament, as significant only to save them from Hell after Death, but as ineffectual against Death it self: How should the People (who perhaps think themselves obliged to swear *in verba Magistri*) have any higher Conceptions of it?

And

And thus, *like Priests like People.*

As it is delivered them, so they understand it.

And as they understand it, so they receive it.

And as they receive it, so it hath effect upon them. *According to thy Faith be it unto thee.*

Which Faith (I say) is Knowledg, not by Sight, but by evidence of Things not seen, of which we may have stronger Notions than by our Eye-sight.

The Face of a Man gives us but a superficial knowledge of him, but his Works and Writings tell us his Principles and Capacities.

And thus Man knows God by his Word and his Works: Nor doth God offer himself to Man in any way aukward to human understanding.

The reason why I believe that this Doctrine I am asserting is true, is, because God hath said it.

But yet I could not thus assert it by Argument, if I did not conceive it with more self-conviction than I have from any Maxims or Positions in human Science.

Whenever Christ speaks of Life and Resurrection, he means his own; *I am the Resurrection and the Life.*

And if we would thus understand him, this Doctrine would be plain to us whether we would or no.

But our Heads are so full of our own busineses, that we can't think of any Death or Resurrection but that of our own Persons.

And thus we are at cross purposes with him; as Men are with one another, when *one talks of Chalk and another of Cheese.*

Christ



Christ saith, *they that attain that Life, and the Resurrection from the Dead, can die no more, being the Children of the Resurrection.*

Now here we fancy presently, that when the Persons of Men have been once dead and risen again, they can die no more.

But this is false; for *Lazarus* and the others raised by Miracles did not thereby become the Children of the Resurrection, but remain'd still the Children of this World, and as such died again.

But Christ by his Resurrection did thereby become a *Child of the Resurrection*, and did not, nor could then after die any more.

And therefore whoever can attain this Resurrection, can die no more neither.

And this is attainable by knowledge acquired in study, like Attainments in other Sciences.

The perfection of any Science is a Mystery to the first beginners in it; and hence 'tis in vain to speak Wisdom to any but the perfect.

Now the Covenant of Eternal Life is a Law of it self, and a Science of it self, which can never be known by the study of any other Science but it self.

It is a Science out of Man's way, being a *pure Invention of God.*

Man knows no more how to save himself, than he did to create himself.

But to raise Man's ambition to learn this, God graduates him upon his degrees of Knowledge in it, and gives him Badges of Honour as belonging to that Degree, as Men do to one another in other Sciences.

And

And thus *the knowledge of the Virtue of the Death and the Power of the Resurrection of Christ*, makes a Degree in this Science.

Upon the attainment whereof, a Man gains the Title of *a Child of the Resurrection*.

To which Title doth belong this Badg of Honour, *To die no more*, but to make our *Exit* by way of Translation, as Christ himself (who was the first of this Order) did before us.

And this World being the Academy to educate Man for Heaven; none shall ever enter there till they have taken this Degree here.

But when once they have passed this, they can never after be degraded again, to be turned down amongst the Dead (as the fallen Angels were from Heaven) because they hold by the Title of *the Captain of their Salvation*, which is absolute and indefeazable.

**T**AKE one thought more, which seems plainer than all the rest.

It is said, *We that are alive at his coming, shall be caught up together in the Air with him*; and we are commanded to be always ready for the second coming of Christ.

Then if Death be necessary to qualify us for this second coming of Christ, the next thing we all have to do, is to kill our selves that we may be so far in our way:

Unless we do expect that he should stay for us (when he comes) while we die and rise again, which he hath declared he will not do. For *the least stay for the greater*.

This

This long interval of time between his first and second coming, is allowed for the preaching of the Gospel. *The Gospel must first be preached through the whole World as a Witness to all Nations, and then shall the end be.*

But every Man, as fast as he hears of it, is in the mean time at liberty to embrace it, without staying for them that are to come after him.

*The Law and the Prophets were until John; but since the days of John the Baptist, the Kingdom of Heaven is preached, and every Man presseth into it.*

We are not confined to the Religion of the old World, nor to expect the success of the latter days by the second coming of Christ, but are at liberty every moment, to enter into the Kingdom of Heaven as fast as we can bring our Faith up to it.

That he delays his second coming, is not that he hath any more to do in order to Man's Salvation. For as to that, he declared *it finished* before ever he yielded to Death.

But the World is not ready to receive him, and till then the Heavens must contain him.

Whence this is called the day of his Patience.

But this doth not prohibit them that are ready, to come to him where he is. *Come, for all things are now ready.*

He then was, and still is ready for the Resurrection of the Dead. *The hour is coming, and now is, when the Dead shall hear the Voice of the Son of God; and they that hear shall live.*

Where we see, the Emphasis of the Resurrection is not placed in any point of Time, but in the hearing of that Voice, be it when it will.



And 'tis observable that in all the Miracles wrought by him upon the Bodies of the Dead, he used different words of command, according to the different Circumstances which the Persons to be raised were then under.

The Son of the Widow of *Nain*, and the Daughter of *Jairus* (being both dead, and neither buried) when he first came to them, he only said to them, *Arise*. But *Lazarus* being in the Grave, he said to him, *Come forth*.

And he did not only give different words of Command, but prefixed to each Command a particular description of the very Person he call'd for.

He touched the Bier of the Widow's Son, and said, *Young Man arise*.

And took the Ruler's Daughter by the hand, and said, *Maid arise*.

And *Lazarus* he called by his Name :

Which were Injunctions to the rest of the Dead to lie still till he called 'em.

For as he himself observed in two other Instances, *That there were many Widows in the days of the Famine ; but unto none of them was the Prophet sent, save unto the Woman of Sarepta : And many Lepers in the days of Elisha the Prophet, but none of them were cleansed save Naaman the Syrian.*

So many young Men and Maids were dead and buried in those days of the Son of Man, but none of them were raised save those he call'd for.

Nor did these arise together, nor any one of them by virtue of the Word of Command given to the other of them, but every one in his own order (as they were named and called.)

Nor

Nor shall there a Man or Woman arise from the Dead for ever, till *the Son of God* calls them by their Name.

And whoever after that dares stay for his Fellows, shall never be call'd again.

They that were first bidden to the Feast, and refused to come, were not again admitted with them that accepted the Invitation, but stand barr'd for ever by that dreadful Sentence, *They shall never taste of my Supper.*

And yet they did not refuse it by a flat denial, but with the usual Compliment; *That they were other ways engag'd.*

But if he would not admit the Son of a dead Man to go back and bury his Father;

Dare we ask him leave (after he had call'd us to Eternal Life) to go and lie with our dead Fathers, and our dead Mothers, till the Resurrection at the last Day?

Let the Dead bury the Dead:

And the Dead lie with the Dead: And the rest of the Living go lie with them.

I'll follow him that was dead, and is alive, and lives for ever.

Nor can I think who I should stay for.

Will any one, pursuing after Wealth, wait for a Beggar?

Or he that's flying for his Life, keep pace with a Cripple?

Why then should a Man, aspiring after Heaven, stay for Petty-Canons and Vestry-men?

I remember the best-bred Man that ever was in the World, commended *Publicans and Harlots* for

*entring into the Kingdom of God before them that thought themselves their Betters.*

And therefore he that stands complimenting, with the Door of Eternal Life in his hand, offering the Ceremony to others to go before him, shews himself no Courtier of Heaven.

And tho now I am single, yet I believe that this Translation of Faith without Death, will be general before the general Change (*Paul speaks of*) shall come :

And that then, and not before, shall be the Resurrection of the Just (which is call'd the first Resurrection.)

And after that the Dead so arisen, with the Living then alive, shall have learnt this Faith (which shall qualify them to be caught up together in the Air) then shall the general Resurrection of the Dead be.

After which, Time shall be no more.

But I expect that the beginning of this Faith (like all other parts of the Kingdom of Heaven) will be like a grain of Mustard-seed, spreading itself by degrees till it overshadow the whole Earth.

And since *the things concerning him must have an end*, in order to that they must have a beginning.

But whoever leads the Van, will make the World start :

And must expect, for himself, to walk up and down (like *Cain*) with a Mark in his Forehead, and run the Gauntlet for an *Ishmalite*, having every Man's Hand against him, because his Hand is against every Man :

Than which nothing is more averse to my Temper.

And



And this makes me think of publishing, with as much regret as he that ran away from his Errand when sent to *Niniveh*.

But being just going to cross the Water, I dare not leave this behind me undone, lest a Tempest send me back again to do it.

And to shelter my self a little (tho I know my Speech would betray me) I left the Title-Page Anonymous.

Nor do I think that any thing would now extort my Name from me, but the dread of the Sentence; *He that is ashamed of me, and of my Words, before Men, of him will I be ashamed before my Father and his Angels*; For fear of which, I dare not but subscribe my Argument, tho with a trembling Hand.

Having felt two Powers within me all the while I have been about it; one *bids me write*, and the other bobs my Elbow.

But since I have wrote this (as *Pilate* did his Inscription) without consulting any one thing else about it; I'll be as absolute in mine as he was in his, *What I have written I have written*.

And after this I'll never write again, but spend the residue of my days in Action (contrary to the regular Profession of Religion.)

And having pursued that Command, *seek first the Kingdom of God*; I yet expect the performance of that Promise, *To receive in this Life an hundred-fold, and in the World to come Life Everlasting*.

I have a great deal of Business yet in this World, without doing of which Heaven it self would be uneasy to me;

And

And therefore do depend, that I shall not be taken hence in the midst of my days, before I have done all my Heart's desire.

But when that is done, I know no Business I have with the Dead, and therefore do as much depend that I shall not go hence by *returning to the Dust*, which is the Sentence of that Law from which I claim a Discharge: But that I shall *make my Exit by way of Translation*, which I claim as a Dignity belonging to that Degree in the Science of Eternal Life, of which I profess my self a Graduate, according to the true intent and meaning of the Covenant of Eternal Life reveal'd in the Scriptures.

And if after this, I die like other Men, I declare my self to die of no Religion.

And in this let no one be concern'd for me as a Desperate:

For I am not going to renounce the other parts of our Religion, but to add another Article of Faith to it, without which I can't understand the rest.

And if I lose this additional Article by failing in this Attempt, I have as much Religion left still as they that pity me.

Nor have I in all this spoken presumptuously, or from fancy, having said nothing but what he that made me said before me.

And if it be possible to believe too much in God, I desire to be guilty of that Sin.

I dread no Hell, but the Sentence prepared against them that despise the Gospel.

*Behold! ye Despisers, and wonder, and perish.*

Behold

Behold what ! Behold *Men coming from the East, and from the West, to sit down in the Kingdom of God, and you your selves shut out.*

Shut out from what ! To be shut out from *Virtue and Holiness, Justice and Truth*, perhaps would be no uneasiness to us all : but to be shut out from an eternal Draught of an eternal Stream of Love, from the Marriage-Feast of the King's Son, from the view of his Bride adorn'd in her Glory, and from all the Joys of Nuptials for ever ; this will be a Torment created by Man to himself through Unbelief, beyond the Exquifition of Tyrants, or the Execution of Devils.

It seems conceivable that Man by his change into the other World, will not lose any species of his present Affections, or have any new ones added to them : But that all those Passions which are now begun in him, will there increase upon him for ever. *He that is holy, let him be holy still ; and he that is filthy, let him be filthy still.*

And then tho Man cannot now conceive by what Objects his Passions or Affections will be thus augmented, yet by his present feeling of them, he may conceive the nature (tho not the perfection) of his future Joys or Torments.

*Did you ever feel a fit of Envy ?* Multiply that by thousands till you want a Name of Number, and then call that the thousandth thousandth part of one of the Torments of Hell.

*Did you ever feel a Pang of Love ?* Spend your days in *Algebra*, and carry on the Account of it to Heaven, and there add to that for ever, till your *Desire fail*, and you'll ne're begin to sum the Total.

All



All Life is Motion, and therefore cannot be eternal without an eternal Motion.

For whenever it comes to stagnate, the Patient rots, and stinks, and dies.

The most pleasant Enjoyments (being kept long in our hands) pall our Appetites to them.

And hence the smallest addition to what we had before, seems greater Riches to us than all our former Possessions.

And every new Thought that falls into our Studies, proves a greater Diversion to us than all our former Knowledg.

Now in all Inventions of Men towards Perpetuity of Motion, they never attempt any thing beyond a Circle, which moving it self by Rotation, comes to the same place again.

But the Motion calculated for the maintenance of Eternal Life, is made to move in a direct Ascent for ever; in every reach of which, we see, and taste, and feel what we never did before. *The Water that I shall give him, shall be a Spring of living Water, rising up to Everlasting Life.*

But behold! ye Despisers, and wonder.

Wonder at what! Wonder to see Paradise lost, with the Tree of Life in the midst of it.

Wonder and curse at *Adam* for an original Fool, who in the length of one day never so much as thought to put forth his Hand, for him and us, and pull, and eat, and live for ever.

Wonder at and damn our selves for Fools of the last Impression, that in the space of seventeen hundred Years never so much as thought to put forth our hands, every one for himself, and seal, and execute

execute the Covenānt of Eternal Life, and live for ever.

But behold ! *ye Despisers, and wonder, and perish.*

Perish how ! Why perish under the same Malice against the Son of God for ever. *They blasphemed God, and yet repented not to give him Glory ; being concluded under Unbelief, from the day of Adjournment of Time into Eternity, proclaimed by the last of the seven Heralds of Angels, who setting his right foot upon the Sea, and his left foot upon the Earth, lifted up his hand to Heaven, and swore by him that lives for ever, That Time should be no longer.*

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**A**N D now bear with me a little, while I prepare my self for being shown as a Monster. 'Tis no News for Believers and Unbelievers to be the Admiration of one another :

They wondered at his Works, and he marvelled at their Unbelief. *And, this is a marvellous thing, that ye know not whence he is, who hath open'd the Eyes of one born blind.*

Therefore to be even with the World at once, he that *wonders at my Faith*, I wonder at *his Unbelief*.

And stare at me as long as you will, I am sure that neither my Physiognomy, Sins, nor Misfortunes, can make me look so unlikely to be *translated* as my Redeemer was to be *hang'd*.

And tho perhaps I may be the Sport of some, yet I can't but think (and say again) that whoever is designed for Happiness, will meet with some of that Pleasure in reading which I have had in writing ; and whoever are not so appointed, no one can lament them more than I do.

L

Nor

Nor can I think how any Man that is right in his Religion, can be wrong in his Morals, which are all set to rights in him, as an incident to his Faith.

The Blood of Christ hath an incident Quality, which cleanseth from Sin.

But this Quality is subsequent and accidental to that legal Sanction, and first Appointment of it, *to take away the Law of Death.*

And he that understands this aright, never makes any use of his own personal Virtues as an Argument for his own Salvation, lest God should overbalance against him with his Sins.

Nor doth God ever object a Man's own personal Sins to him in the day of his Faith, because Christ had no Credit given him for his personal Holiness in the Day of his Death.

And therefore till I am more sinful than he was holy, my Sins are no Objection against my Faith.

And because in him is all my Hope, I care not (almost) what I am my self.

This I know from abroad, that *Wisdom is better than Folly :*

Earnest than Jest :

Love than Hatred :

Riches than Poverty :

Health than Sicknes :

A virtuous Woman than a Whore :

And an honest Man than a Knave.

And when now and then I cast my Eyes within me, (I thank God) I find Cruelty, Covetousness and Envy departed from me.

I can't envy a Man of Merit, because *the Labourer is worthy of his Hire.*

And



And as long as I maintain a perfect Friendship with my self, I can be no more a Rival to another plac'd above his Desert, than a beautiful Female is to one of her own Sex, harder favour'd, and finer drest.

And as I thus envy no Man, I can't think my self big enough for any one to envy me.

But if they do, I keep an Answer within my Conscience to all the Hatred and Malice of Man against me ; *They hate me without a Cause.*

Besides this, I say no more to any one concerning Religion or Morality either.

And if any one hath ought of either to say to me, whenever they shall please to make that as publick as I have done this, I'll read it.

But what they shall not think worth their writing, I shall not think worth my hearing.

It is observ'd in the Mathematicks, that the Practice doth not always answer the Theory.

And that therefore there is no dependance upon the mere Notions of it, as they lie in the Brain, without putting them together in the Form of a Tool or Instrument, to see how all things fit.

Upon which, whole Sets of Thoughts have been lost, and the Student set at large again.

And this made me distrust my own Thoughts till I had put them together, to see how they would look in the Form of an Argument.

But in doing of this (I thank God) I have found every Joint and Article to come into its own place, and fall in with, and sute one another to a Hair's breadth (beyond my expectation.)

Or else I could not have had the Confidence to produce this as an Engine in Divinity, to convey Man from Earth to Heaven.

And (to give every one their due) this Advantage I have had by *Enoch* and *Elijah*;

That tho neither of them have left the Form of their Faith behind them, yet their doing the thing before me, heartned me on to study out the Invention my self.

And as I never did, nor will, desire any Man to confine himself to my Understanding; so in making this Inquiry, I have set no Bounds to my Thoughts, but the very Word of Revelation, without regarding the Opinion of other Men about it.

Not but that there are flights in other Sciences that seem as extravagant to vulgar Apprehensions as this doth, and yet they are evincible by Demonstration.

Every Bungler can do Business with bustling and main strength, but the Perfection of Science is to do the hardest Things with the least Labour.

A Mathematician, by a right Position of his Power at a due distance from the Center, will move a weight by the force of one Hand, which five hundred Men heaving at it all together close upon the Center, can't stir.

And according to this Art, it cannot be denied, That the whole weight of this Terrestrial Globe is moveable by the strength of a Hair, and the force of a Man's Breath, only by getting far enough off from the Center before he gives the Puff.

*inde archimedes paradox*

And

And tho this can't be done by Man, for want of a place thus to stand in ;

Yet the Demonstration of it to our Understanding, causes us to adore the Wisdom and Happiness of the Architect of Nature, and Ruler of the World, who *sitting upon the Heavens*, can reign the Earth with a twined Thread.

And this prompts us to believe, that God can do other impossible things, and teach Man to do them too. *He that believes on me, shall do greater Works than these :*

Not by his own Labour, but by putting the Labour-Oar upon God.

Men may dig and carry till their Hearts ake, to remove a Mountain ; but the Engine of Faith draws down the Power of God, which removes it all at once.

I am not making my self Wings to fly to Heaven with, but only making my self ready for that Conveyance which shall be sent me.

In which I don't pretend any Privilege above other Men that are or will be ready with me :

Which (it seems, they say themselves) they are not, nor shall be, till the Resurrection at the last Day.

But remember that *Samuel* came up in his old Mantle ; which makes me think you'll return much as you went.

However, let us part Friends, and every one make the best of his way.

And if I should lose my self in this untrodden Path of Life, I can still find out the beaten Road of Death blindfold,

And



And as I would not allure any Man, Woman, or Child, to venture themselves with me till they see my Success :

So their Company would do me no good ; for every one must attain it by their own Faith.

And if this Faith will do, I have it ; and if it will not do in me, it will not do in them ; for God is no respecter of Persons.

And yet had I a mind to juggle, I would not put the decision upon so blunt a Point.

I can write (and talk too) as soft as other Men, *With submission to better Judgments ; and I leave it to you, Gentlemen. I am but one, and I always distrust my self. I only hint my Thoughts : You'll please to consider, whether you will not think that it may seem to deserve your Consideration.*

This is a taking way of speaking :

But much good may do them that use it ; I don't desire to take it from them, tho 'tis the safest way, because there can be no advantage taken of it to do themselves any hurt ; *Nor any one else any good.*

But as I have more respect for my self than to trouble the World with common Discourses, so I have more Reverence for Mankind, than to hazard the meanest Figure of it with any Novelty, but what I will first pawn my Life to try the Truth or Falshood of it.

And tho I do own, That the very *Daring* of this Essay is too great an Honour for me to be guilty of ; yet I know there is that Gratitude left in Man, that since I am willing to take the Shame of my own Mistake, they will not begrudge me the result of my Success.

If therefore (as I have said before) after this,  
*I go the way of my Fathers*; I freely wave that  
 haughty Epitaph:

*Magnis tamen excidit Ausis.*

And instead of that, knock under Table, *That  
 Satan hath beguiled me to play the Fool with my  
 self.*

In which however he hath shewed his Master-  
 piece; for I defy the whole Clan of Hell to form  
 another *Lye* so like to *Truth* as this is.

But if I act my *Motto*, and go *the way of an  
 Eagle in the Air*, then have I plaid a Trump upon  
 Death, and shewed my self a Match for the Devil.

And while I am thus fighting with Death and  
 Hell, it looks a little like foul play for Flesh and  
 Blood to interpose themselves against me.

But if any one hath spight enough to give me  
 a Polt, thinking to falsify my Faith, by taking a-  
 way my Life, I only desire them first to qualify  
 themselves for my Executioners, by taking this  
 short *Test* in their own Consciences.

Whoever thinks that any thing herein contained is  
 not fair dealing with God and Man (and giving the  
 Devil himself his due) let him, or her, burn this  
 Book, and cast a Stone at him that wrote it.

*J. Asgill.*



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# The Assertion 2

I S,

That the Title of *the House of Hannover* to the Succession of the *British* Monarchy (on failure of Issue of her Present Majesty) is a Title *Hereditary, and of Divine Institution.*

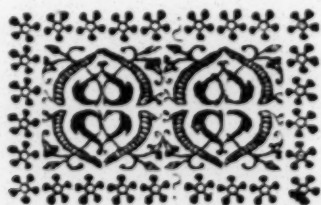
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The Third Edition.

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*Si Natura negat, facit Indignatio versum.*

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L O N D O N,

Printed by J. Darby in Bartholomew-Close.  
M. DCC. XV.

# The Affection

of a Father to his Son

by the Rev. Mr. [illegible]

of the [illegible]

of the [illegible]

of the [illegible]



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**I**N a Pamphlet (so call'd) lately condemn'd,  
I had these words: And after this I'll never write again.

This I now recant, being since provok'd by something (I could not then foresee) a little of kin to the Offence taken by the Satyr against the Countryman, as blowing hot and cold out of the same Mouth.

I remember the latter end of the Reign of King Charles the Second, when the Pulpits blow'd out their Anathema's against all that doubted their Jus Divinum, or scrupled their Passive Obedience.

After that, I don't forget the Reign of the late King James, when this Breath was suck'd in again.

And now the Doctor and his Addressers huff and puff again.

I shall soon have done with the Doctor.

Nor had I so much as nam'd him, had he not bin advis'd first to have quoted me as part of his Defence,

In which he has had an Advantage I did not arrive to.

For



For by offering a Recantation of his Sermon as his Defence for preaching it, he hath thereby secur'd himself to have bin once in the right.

Nor shall I be long upon the Addresses.

Which would make a good Pharisee's Prayer; Giving God thanks that there are no honest Men in the world but themselves.

They cry about streets their Allegiance to the Crown, without which they must intitle themselves to the Gallows.

And all those that don't make as much noise about it as themselves, they call as many Names as would make an Almanack for a Waterman in Whitsun-Holy-Days.

And have doom'd all the People of foreign States and Commonwealths (who have no King in this World) to be therefore damn'd in the next.

To her Majesty (indeed) they seem to have allow'd two Titles to the Crown.

Of which they have singled out the Hereditary, as the Right, and keep that to themselves.

Ergo, The Settlement of the Crown was wrong.

And this they leave for Republicans and Hereticks.

Tho (with their good leave) by the Laws of Partition, he that divides should not chuse.

But to the House of Hannover they seem to have left no other Title but that of Illustrious.

However,

However, to express the Quintessence of Passive Obedience, they lustily promise them their future Allegiance (tho seemingly against their Consciences.)

To be sure they are for her Majesty, who is in possession, and (perhaps) for the House of Hannover, lest they should be.

But all their Loyalty can't hold them in Temper without a New Parliament; for something they keep to themselves, and every one knows.

And yet I must confess they have a strange winning way with them, to give such Content at Home and Abroad.

Whilst the Bells ring at Litchfield, the Organs play Te Deum at St. Germain's.

Hoc Ithacus velit, hoc magno mercentur  
Atridæ.

But having thus vented my Spleen, I feel my self a little better-humour'd.

I wish no Ill to their Persons.

But cannot help thinking, that the frequent Addition of Hereditary, given to the Title of her Majesty in possession of the Crown, and the Omission of that Adjective, in the naming the Title of the House of Hannover to the Succession, seems a tacit Implication, That the Title of that House is not Hereditary, and therefore rather precarious than rightful.

To them therefore that have such Apprehensions, I dedicate the Sequel.

And

*And I hope we shall not differ in the main, being both for the same thing, Hereditary Title, and Divine Right.*

*And tho the Terms are become common, I flatter my self that I shall not be impertinent, in repetition of much that hath bin said before.*

*Or if I should, it may seem some Novelty (perhaps) to have this Right and Title asserted by me, who stand condemn'd for a Heretick, and suspected for a Republican.*

*But after the manner that some Men call Heresy, so worship I the God of my Fathers.*

*And after the manner that some Men call Republick, so reverence I, and obey my Sovereign.*

*And if they that make such a stir about Loyalty would but have told us their meaning of it, perhaps I need not have told mine.*

*For I am willing to bear them Record, that they seem to have a Zeal, but not according to Knowledg.*

*What therefore they would have us ignorantly worship, that declare I unto them :*



## V I Z.

*That the Title of the House of Hannover to the Succession of the Crown ( upon Failure of Issue of her present Majesty ) is a Title Hereditary, and of Divine Institution.*

**O**F things since become common by Usage, the first Forms were deliver'd out by God himself.

Of Letters and Writing, of Ships, of regular Buildings, of Marches and Encampments, of Brass and Iron, Silk and Bugle-work, Plowing and Harrowing, Sowing and Reaping, Threshing and Winnowing; *for his God doth instruct him unto all this.*

Which verifies the Saying of Solomon, *That there is no new thing under the Sun.*

For what Man calls Invention, is only a more strict Observance of things past, than what hath been before made of them.

And by comparing and examining the things now in use, with the Originals or

B

Precedents

Precedents of them first deliver'd out by God, we come to make a Judgment whether our Usage be right or wrong.

And hence our Saviour, to convince the *Jews* of their Error about the Laws of Divorce, observ'd unto them the original Institution of Marriage by God himself, which had no way lost its Force or Sanction by any Tradition they had since receiv'd from one another about it.

But as such it did, and doth remain an Eternal Standard of the Right, without any farther Argument about it.

And therefore when we have trac'd any thing to the first Form or Precedent of it deliver'd out by God, then we are come to *the Divine Right* of that thing, which we are to make our *Standard* for ever.

And tho in searching for these *Originals*, we should find any use of the like things before the time of God's delivering out his own Forms thereof, we are to pass them by (as Judges do Cases quoted from imperfect Authorities) without taking any Aim from them.

It is better to stand still, than wander in an unknown way.

The *Israelites* in the *Wilderness* were not to march, but when the Cloud was taken up from over the Tabernacle.

Now in making this Scrutiny for the Original of Government, we find no Form  
of

of any before the Flood (unless that in private Families.)

After that, we find, that the Descendants of *Ham* and *Japheth* (whom God left out for the *Gentiles*) had erected Governments and Kingdoms among themselves, before any regular Frame of Government was deliver'd out by God to the Descendants of *Shem*, whom he had chosen for a People to be call'd his own, and taught by himself.

And the first word of Command to them was *Negative*, *not to follow or regard the Fashion of other Nations*; but to wait for such Instructions as God should from time to time deliver out unto them.

And as God had given unto them the Title of the Land of *Canaan* (by *Promise made to Abraham*) above five hundred years before he led them into the possession of it:

So he did deliver out unto them the Settlement of their future Government (*in the Prophecy of Jacob*) twelve Generations before there was any execution of it.

*The Scepter shall not depart from Judah,  
nor a Lawgiver from between his Feet,  
until Shiloh come.*

This is the Original Charter of the *Jewish Monarchy*.



Which is a general Entail of the Scepter upon the House of *Judah*.

Whereby each Descendant of that Tribe was capable of inheriting the Crown, and by a possibility might come to possess the Throne.

Which none of any other Tribe could pretend to, the Entail being special to that Tribe only, without any Limitation over of any collateral Entail, to the Blood of the other Tribes.

And from thenceforth this Tribe was made and esteem'd the Royal Tribe.

From whence *Christ* himself takes one of his Titles of Honour, *The Lion of the Tribe of Judah*.

But from the time of the Delivery out of this Entail, to the time of the Execution of it,

God kept the whole Tribe in suspence, to which of the Families of that Tribe, the Scepter should be first deliver'd.

For tho this Entail was thus special to the Tribe of *Judah* only, exclusive of the other Tribes; yet the same was a general Entail upon that Tribe indefinitely, without any special Limitation to any particular Family of that Tribe, or to any special Issue of that Family.

And tho by their Laws the eldest Son was inheritable to a Birthright in the Estate:

Yet God by this very Nomination of *Judah* to the Scepter, signify'd that the Crown  
was

was not to be inseparably annex'd to the Birthright.

The Scepter seeming to fall to *Judah* (a fourth Son) in default of his three elder Brothers.

*Reuben* had defil'd his Father's Bed, and thereby forfeited all that he could pretend to or expect from his Birthright.

And *Simeon* and *Levi* being Brethren in Blood, were not admitted to take advantage of this Forfeiture.

And in the Disposition of it, God divided the Scepter from the Birthright, and the Birthright from the Scepter.

The Birthright it self was only a double Portion of the Estate.

And this was transfer'd to *Joseph* (the eldest Son by a second Venter) who being but of the half Blood to *Reuben*, could not have inherited the Birthright from him

But the same being forfeited by *Reuben*, God gave *Jacob* the Disposition of it, to which of his other Sons he pleas'd.

And under the Title of this Translation of the Birthright, the Descendants of *Joseph* had a double Portion of the Conquests allotted unto them, equal with any two other Tribes; *Manasseh* on the North, and *Ephraim* on the South-side of *Jordan*.

And there the Birthright rested.

The Scepter it self *Reuben* was never possess'd of, and so cannot be said to have forfeited it.

But

But since one of his Father's Children was to have it, he (as the First-born perhaps) might have expected it before either of the rest, had there bin no demerit in him.

But having done that which render'd him incapable to retain his Birthright, (which was a thing of Profit only) how much more unworthy must he be accounted of the Accession of so great an Honour as a Crown?

And thus by the Default of *Reuben*, and Misdemeanour of his two next Brothers, the first Nomination to the Crown fell upon *Judah*, a fourth Son.

And as this first Nomination to the Scepter fell upon a fourth Son;

And as this fourth Son had the Scepter without the Birthright:

So by the Sequel of the History, in the Execution of this Entail, it will appear that the Scepter was not inseparably annex'd to the Birthright, but went alternatively, sometimes to the elder, and sometimes to the younger Sons.

When the Fulness of the Time was come, that God had appointed for the Execution of this Entail, he said to *Samuel*, *Go down to Jesse the Bethlemite, for I have appointed me a King among his Sons.*

By which God pass'd by the elder House of *Judah*, and pitch'd upon the younger for the Royal Family, to whom the Scepter was first deliver'd.

For



For *Jesse* was descended from *Pharez*, Son of *Judah* by a second Venter ; whilst *Shelah*, the youngest Son of *Judah* by a former Venter, had a numerous Issue, which were then the elder House of *Judah* : (*Er* and *Onan*, the two elder Brothers of *Shelah*, dying without Issue.)

But both Houses being within the general Entail, God had thereby reserv'd to himself the Election of which of them he pleas'd.

Neither did he think himself oblig'd to deliver the Scepter to *Jesse* himself, (tho then living.)

Nor did he presently declare which of his Sons should have it.

And after they were all duly presented, he at last chose the youngest.

And that not from any visible Defect or Disability in the elder.

For *Eliab* the eldest (and first presented) made such a goodly appearance, that *Samuel* concluded that must be the King ; Surely the *Lord's Anointed is before him*.

But God said *he had refus'd him* ; and that's Disability enough, without giving any other Reason.

And so it far'd with six elder Brothers more, when they came to be presented in their turns.

And thus the Choice fell upon *David*, the eighth and youngest Son of his Father, who

who was of the younger House of *Judah*,  
(the elder House not extinct.)

Now I can't but think, that if some of  
our *Jus-Divinum*-Men had been in *Samuel's*  
place, they would have shak'd their heads at  
this, *As being all wrong.*

But God knowing himself within his own  
Institution, by which he had reserv'd to  
himself the Nomination of whom he pleas'd  
within that Entail, he put no Case to *Samuel*, or any Man else about it: But said,  
*Arise, anoint him; for this is he.*

And thus this Entail was first executed in  
*David*, who was the first anointed King  
within the Prophecy.

For *Saul* (tho a King in *Israel* before him)  
was not within the Prophecy or Entail; be-  
ing of another Tribe, and made a King ex-  
traordinary for a turn only (to gratify the  
too hasty Desires of the *Israelites*, to be in  
the fashion with other Nations) and there-  
fore his Scepter fell with himself.

Of which *Jonathan*, his Heir apparent, be-  
ing conscious, disclaim'd all Pretence to the  
Succession (in the Life of *Saul*.)

And so did *Mephibosheth*, his Son, after his  
Death.

And when *Ishbosheth*, a younger Son of  
*Saul*, made a struggle for it, it was decided  
against him for *David*.

Now this Scepter thus put into the hand  
of *David*, the youngest Son of the younger  
House

House, was as good Retainer of it in the Tribe of *Judah*, as if it had bin deliver'd into the hands of *Eliab* the eldest Son of the younger House, or to any of the Family of *Shelah*, who were of the elder House.

For that *David* was as well descended from (and by this Entail as well inheritable unto) *Judah*, as any of them were.

And as this Entail was first executed in *David* the youngest Son of *Jesse*, the next Instance of the Execution of it was in *Solomon*, the Son of *David* by a seventh Venter, (several Sons by some of the former living.)

And *Solomon* had this Title solemnly affirm'd to him against *Adonijah*, the then eldest Son of *David*.

*David* being old and cold, and half bedrid, *Adonijah* made the first start for the Crown.

Of which the Alarm being brought to *David*, he gave his Royal Nomination for *Solomon*.

Which *Solomon's* Friends thought a sufficient Warrant for them to proclaim him.

But yet they did not think this single Vote of *David* a compleat Title, without the Voice of God concurring with it.

And therefore when *David* said it, *Benaiah* reply'd, *The Lord God of our Lord the King say so too.*

C

Which



Which God did, by turning the Hearts of the People (as one Man) for *Solomon*, upon blowing the Trumpet, proclaiming him: *And all the People said, God save King Solomon!*

And at the same time smiting the Hearts of *Adonijah* and his Party with Fear, every one shifting for himself.

*Adonijah* to the Horns, and they to their Homes; *Every Man went his way.*

By which God did as effectually confirm the Nomination of *David* for *Solomon*, as if he had spoke it with an audible Voice from Heaven.

And this Scepter thus deliver'd unto *Solomon*, was as good a Retainer of it in the House of *Judah*, as if it had bin held by *Adonijah*.

But from *Solomon* down to *Jeconias*, the Scepter seems to have bin convey'd from Father to Son in twelve direct Descents, till the *Babylonish* Conquest.

Yet not without one Usurpation by a Queen Dowager, and no less than three Instances of Kings depos'd; one by a foreign Power, and the rest by the Subjects.

After this, from the Captivity the Entail seems to have bin discontinu'd, not for want of Issue of the Blood Royal, but by Translation of the *Jewish* Scepter to the *Assyrian* Monarchy.

From

From whence some Cavils have bin made by *Jews*, and some Questions arisen among Christians, concerning the fulfilling of this Prophecy ; since there seems a Departure of the Scepter from *Judah* before the Coming of Christ.

This is at large debated, and afterwards resolv'd by that Great Divine Dr. *Montague* (Bishop of *Norwich*) in his *Acts and Monuments of the Church before Christ incarnate* :

And is not to my present Argument to repeat.

What is incumbent on me, is to observe how the Entail was executed before any seeming Discontinuance of it.

Now as the two first Instances of the Execution of this Entail, falling upon younger Sons, doth not thereby signify the Title of the Crown to be of the nature of *Borough-English*, always to descend to the youngest Son :

So the twelve subsequent Instances of the Enjoyment of it by the eldest Sons, doth not conclude that no other of the Tribe were capable of inheriting within the Entail.

For if so, then the whole Descent of it from *Solomon* to *Jeconias* was a Wrong and Disseizin to *Adonijah* and his Descendants.

And consequently the Entail had never any due Execution of it within the Prophecy.

Which would be to falsify the Scripture.

Indeed had this Prophecy never come to our hands:

Nor any Account of the Execution of this Entail in *David* and *Solomon* (who were younger Sons:) the successive Descents of it to the eldest, might have bin offer'd as an Argument that it was annex'd to the Birthright.

For when a Custom doth appear by it self only, and there doth not appear with it any Original Institution of it one way or other: the Law doth presume that the Original was answerable to the Custom, altho that Original cannot now be produc'd.

But in this Case (as in all other Cases where the Original Constitution is still extant) the Custom or Usage subsequent, is to be expounded by that Original as the Standard of it.

And therefore when the *Jews* thought their Way of Divorce was well supported by a Custom receiv'd from the Time of *Moses*; our Saviour shew'd them the contrary, by producing unto them the Original Institution of Marriage, which did not warrant their Custom.

And from thence he affirm'd the Original as the Right, and confuted their Custom as Wrong.

Where-



Wherefore the Original Institution of this *Jewish* Monarchy being still extant, and it appearing by the first Creation of it, that the Scepter was not thereby precisely annex'd to the Birthright: and the Execution of the same Entail also appearing to have bin alternative, sometime in the elder, and sometime in the younger: It is from hence evident, that the Entail was general, and not special, so as always to come to the next of the Blood Royal to the last Regnant.

And yet this general Entail is as pure an Inheritance, and the Title thereof as perfectly *Hereditary*, as if it had bin specially limited to the very next in Blood.

I think the Civilians say, *Heredes facti, non nati*: No Man is born an Heir, further than the Laws of his Country make him so.

By which the Heirship becomes as different as the Laws themselves.

By the *Jewish* Laws the eldest Son had only a double Portion of the Estate; which was call'd *the Birthright*.

By the *Common Law of England* he hath the whole.

By the Custom of *Gavel-Kind* he hath only an equal Share with his other Brothers.

By

By the Custom call'd *Borough-English*, he hath none at all : but the youngest hath the whole.

In all which Cases, neither of them are call'd Heirs in the Life of their Father, but Heirs apparent only.

For that by the Alienation or Forfeiture of the Father, there may be nothing left for them to inherit : In which Case they are Sons only, and not Heirs.

But where any Inheritance is left to remain unto them, they are each of them as pure Heirs in one Case, as well as the other.

By Custom of *Gavel-kind*, all the Sons ; and by that of *Borough-English*, the youngest by himself, are as perfect Heirs, (and their Estates as purely Hereditary) as the eldest Sons are by the Common Law.

But I can't think that any Well-wisher to a Crown would have the Title of it to be the same with that of Lands amongst Subjects, which are alienable or forfeitable from their Families by the present Owner in Possession, unless they are otherwise settled.

And when they are otherwise settled, they are to go according to that Settlement.

Now by this Settlement of the *Jewish* Monarchy the Scepter was so entail'd, that it was not any ways alienable or forfeitable from the House of *Judah*, nor could any ways

ways be transfer'd from that Tribe.

And yet I say it was not special to Persons, but general to the Tribe.

Which General did not yet give a Latitude to all or every one of that Tribe, to claim the Crown upon the Death of the last Regnant.

Nor could there be more than one rightful Claimant at the same time.

Nor was the Person, having that Right, to wait for the Choice or Approbation of the People, before he ascended the Throne.

But upon the Demise of the last Regnant, the next to him in the Royal Blood was next in Right inheritable to the Crown within this Entail, *unless there were an apparent Default, or Disability in him: which might be assign'd as a lawful Cause to the contrary.*

And this Cause must be assign'd by God himself.

Which was eminently done in the two first Instances of *David* and *Solomon*.

In the first, God gave his own decisive Vote for *David* (against *Eliab* and all the other elder Brothers) in exprefs words to *Samuel*, and in the presence of the People.

In the last, God was silent as to exprefs Words, but left the Signification of his Pleasure to be known by the Voice of the People; who, upon proclaiming of *Solomon*, gave the Decision for him against *Adonijah* :



*jab: And All the People said, God save King Solomon.*

And yet this All was not every one: for *Adonijah* and his Guests were at another place (with other Thoughts in their heads) and if they had bin there, would have given their Negative if they durst.

But that Negative not appearing, the All was *Nemine Contradicente*.

They that were for *Solomon*, said *Ay*; and they that were against him, durst not say *No*.

And such a *Vox Populi* as this, is *Vox Dei*.

For when God turns the Hearts of Men like Rivers of Water, there's no Rowing against that Stream.

*It is hard to kick against the Pricks.*

And yet in this Reserve, God did not act as Absolute and Arbitrary, but kept within the Bounds of his own Institution.

And they that are not willing to allow such a Reserve to God within his own Laws, must deny him the Regimen of the World; as if he were oblig'd to take all things as they come (hap-hazard) without concerning himself one way or other in human Affairs.

If God had bound himself up, always to be for him that first came out of the Womb; how came he to prefer *Jacob* to *Esau*, *Ephraim*

*phraim to Manasseh, David to Eliab, and Solomon to Adonijah?*

And yet God did not prescribe these Preferences as a general Rule, for the Younger always to be prefer'd to the Elder.

But he shew'd them as Examples of the Reserve made to himself out of that general Rule.

And a Title by exception out of the general Rule is as High and Sacred, and of Divine Institution equal with any thing that is within the general Rules.

And having thus trac'd out the Original Settlement of the *Jewish* Monarchy, and the Manner of the Execution of it:

I rest upon it as the Basis of a Monarchy founded by Divine Institution.

For tho the Entail of that Scepter was but temporary until *Skiloh* came:

Yet the Form being still extant, doth remain an eternal Precedent of the most perfect Form of Government.

And should we trace the Universe, perhaps there's not to be found the express Original Plan of any other Monarchy in the World.

But the Customs or Usages of them are the *Jura Corona*, by which they are held.

And this is the Stile in which the Kings and Queens of *England* have given out their

D

Com-

Commissions to execute their Laws by :  
*Quod faciant secundum Legem & Consuetudinem Regni nostri Angliæ.*

Now whatever Monarchy can produce the Laws and Customs of their Crown to be conformable to this Original Institution of Monarchy deliver'd out by God, I call that Crown and Monarchy to be of Divine Institution.

And this the *British* Monarchy may lay claim to, before any other Monarchy or Government in the World.

Which shews that the Lines are fallen to us in a goodly Place.

For that God hath not dealt so with other Nations, who either never had, or else have since lost, what we hope always to keep.

That the Crown of the *British* Monarchy is *Hereditary* in and to the *Royal Family*, and that only, I know no one will deny.

But that this Inheritance of the Crown is or ought to be inseparably annex'd to the Birthright, or to the next of the Blood Royal to the last Regnant, no one can affirm, without betraying his Ignorance of the Rights of the Crown, and of the Laws and Customs of the Monarchy.

And if such Translations of the *British* Crowns, as have been from time to time made from one to another of the Royal Blood,



Blood, be not rightful and hereditary, but that the Regnants deriving under such translated Titles are Disseizers and Wrong-doers; then I leave it to the Historians, Divines and Lawyers, to shew where the Right and Inheritance of both or either of them is at this day.

And according to such former Translations of these Crowns, the contingent Succession to them both (now united) doth stand translated to the House of *Hannover*.

And they that deny this to be of Divine Institution, I leave them to shew some other Divine Institution to the contrary.

But because I have mention'd such Translations to have bin made, in default or disability of some Person of the Blood Royal who would otherwise have inherited, I dare not but observe, that in the Translation of the Crown (upon the Abdication of the late King *James*) the preferring of his late Majesty King *William* to her present Majesty (for his Life) was not in any Default or disability of her Majesty, but by her own Consent in the Legislature; and for the better preserving the Crown for her Majesty and her Royal Family, against a Disinheriton then attempted upon them.

Nor is such Translation to the House of *Hannover* any Affront or Dishonour to the intermediate Relations in the Royal Blood,

between her present Majesty and that House.

Because the Disability imputed to them is not personal or criminal, but general and political; and is no more than what her Majesty hath subjected her own Issue to be disabled by, in case they should fall under it.

And as such Translation is no Affront or Dishonour, so 'tis no Wrong or Disinheritance to any such intermediate Relations: for that they being legally disabled before any Descent of Right can fall upon them, there remains no Right of Inheritance in them.

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**T**HIS is what I have to say in proof of what I have asserted.

But finding in this Creation of the Jewish Monarchy, *the Allegiance from the Subjects to the Scepter*, prescrib'd with it, I am searching into it for Passive-Obedience.

The Form of the Allegiance stands in two Clauses.

1. *Thou art he whom thy Brethren shall praise.*
2. *Thy Father's Children shall bow down before thee.*

The first respects our Words,  
The last our Behaviour.

And

And the Terms of them both are the same that are prescrib'd to be us'd by Man to God himself.

*Praise the Lord, and bow down before him.*

And therefore they that demand a higher Allegiance than this, *exalt themselves above God.*

But should we turn this into a Passive-Obedience-Stile, it would run thus ;

*Thy Father's Children shall suffer under thee, for which they shall praise thee, and bow down before thee.*

But God gives other Reasons for the Praises due to him.

Praise the Lord *For his Goodness,  
For his wonderful Works to  
the Children of Men,  
For his Mercy endureth for  
ever.*

Which of these *For's* now, is for Passive-Obedience (think you ?)

But between these two Clauses, there is this Clause intervening, *Thy Hand shall be in the Neck of thine Enemies.*

And if they can fetch their *Non-Resistance* and *Passive-Obedience* out of this, I shall not be their hindrance.

But let it stand as it doth ; and don't you think the Chaplains of the Army would have a fine time of it, to be sent to preach up Non-Resistance in the Enemies Camp ?

Or



Or might *Enemies* be translated into *Subjects*, would it not seem an odd Fancy (think you) to have a *King drawn with his Hand upon one of his Subject's Throats*, as an *Emblem of Allegiance*?

I will not offer my self an Evidence of a Negative; but in all my reading I never did observe any Adjective tack'd to Obedience in the whole Scripture.

*Obedience is better than Sacrifice*, that relates to God.

*Be obedient to the Higher Powers*, that relates to Man.

God thought this well enough for himself.

And *Paul* thought his well enough for Kings and Princes, without any further addition.

And yet I don't forget the Command, *Resist not Evil*, which our Saviour gave to his Disciples, sending them out as Sheep among Wolves.

But this Command speaks the Persons not to be so resisted, *to be evil Doers*.

Against a good Doer there's no occasion of this Command.

For no good Man will *smite you on the Cheek*.

Nor any honest Man *take away your Cloke*.

To preach Obedience to higher Powers, is to preach like *Paul*.

And

And to preach Non-Resistance against evil Doers, is to preach like Christ.

But to preach up Non-Resistance against Kings and Princes as *evil Doers*, to me seems but an odd way of Courtship.

But they that would fetch a Passive-Obedience Doctrine out of the Scriptures, as a thing of Duty or Worship, let them repair to the Prophets of *Baal*, and the Priests of *Moloch*, where they may see (Work for Surgeons and Sport for Devils) *cutting with Lances*, and *driving Children thro the Fire*, in Sacrifice to their Gods, for whom they had no other Worship than Fear, as fancying them delighted with Cruelty.

But when they had drawn in some of the *Israelites* into these Abominations, persuading them as if their God was so delighted too; God seems to arise out of his place in the height of his Indignation against it, as a thing most contrary to his Nature, and the furthest from his Thoughts:

*Who hath requir'd this at your Hands?*

*Nor ever came it into my Mind.*

*Allegiance* in our Laws is the antient known Term of the Subject's Duty to the Sovereign, and comprehends every thing necessary for the Support and Defence of the Crown.

And this is what every Man after Sixteen is to be sworn to, within the Mannor where he is resident.

But

But the Seneschals having neglected this Duty, the Pulpits seem to have taken it up.

And by hearing some Sermons, one might think they were keeping a Court-Leet in the Church, instead of preaching the Gospel.

And yet I don't think they have added any thing to Allegiance, by splitting and quartering it (as the *Levite* did his Concubine) that every one may take a piece.

This way of multiplying by Division, comes but to the old Proverb, *More of it, but No more in it.*

Nor do I think her Majesty so much beholden to them (as they would have her think she is) for multiplying or dividing her Title to the Crown, which is intire and indivisible.

And *what God hath join'd, let no Man put asunder.*

To be making daily Recognitions of a Right, which no one doubts of, and daily Professions of a Duty which every one owes, seems rather a Suspicion than an Assurance of Sincerity.

But if it be any part of Duty to express our Acknowledgments of her Majesty's Right to the Crown,

I have neither more or less to recognize than what no one can deny,

Tha



*That her Majesty's Election to the Throne of her Ancestors is by God himself.*

And yet I can't think it the least Dero-  
gation to the highest Prerogative of that  
Right, *for all the People to resound the Eccho,*  
*and say Amen.*

And 'tis with the most intire Satisfaction  
that I have more than once taken the Oaths  
of Allegiance to her Crown, which I obey  
with Pleasure as well as Duty.

But yet should these Oaths be alter'd, and  
made to run in the Stile of the Addresses,

*You shall bear Faith, and Passive-Obedience,*  
*and Non-Resistance to her present Majesty,*  
*&c.*

I am not afraid to declare that I would not  
take them so tender'd.

Because instead of swearing Allegiance to  
her Crown, I should think that I was there-  
by implicitly swearing some Crime against  
her Person, as an evil Doer intending to do  
me wrong;

Which would be both Perjury and Re-  
bellion.

The Substance of the Coronation-Oath is,  
*For preserving the Laws and Rights of the*  
*Kingdom.*

Now would it not be a fantastical Amend-  
ment to offer a Clause to this, *for beheading*  
*all the Peers, and hanging all the Commons that*  
*should be Offenders?*

E

And

And yet it doth belong to the Supreme Executive Power to have such Justice done, if there be occasion.

But no Man being suppos'd an Offender before the Offence committed, there are no such words of Anticipation in that Oath.

So Passive Obedience being only necessary, either where the Sovereigns violate their Oaths to the Subjects, or where the Subjects depart from their Allegiance to the Crown:

And we being all Witnesses (against one another) for our Sovereign;

*Quæ consulta patrum, quæ leges juraque  
servat :*

Where then shall we apply our Passive Obedience, without being Witnesses against our selves, that we are departed from our Allegiance?

But it's become a Proverb for *Englishmen*, never to know when a thing is well.

The plain old Substantive *Obedience*, that hath stood by it self in the Laws of God and Man almost 6000 years, must now be drest out with fantastical Adjectives and Epithets, which our Forefathers never knew, and God himself hath disown'd ever to have thought of; *nor ever came it into my Mind.*

Which puts it upon them to shew how it came into their Heads.

Let

Let it be when, or where, or what, or whose Doctrine it will, if they can't fix it to the Law and to the Testimony, it is because there is no Truth in it; without this it is not Divinity, but Cant.

*Teaching for Doctrines the Traditions of Men.*

And endeavouring to make void the Commandments and Original Institutions of God by such Traditions subsequent.

And yet I am not avowing the killing of Kings, or rebelling against them.

And should I be ask'd (the Casuistical Point I have heard so often stated) *what I would do if the King should offer to kill me with a drawn Sword?*

I would tell the Casuist, he is a *Put-Case*.

A Question not to be ask'd, is a Question not to be answer'd.

But a true Passive-Obedience Man will tell you upon this, that you must not run away from the King, nor disarm him, but stand still (or rather kneel down) and receive the Blow.

Like enough! this may be right for ought I know.

But when they shew me such a Case between the first of *Genesis*, and the last of the *Revelations*, I'll give my Answer to it.

In the mean time, I can't but think that such a thing must put any Man into a



Fright or a Passion; and who can answer for himself under either of these?

For my own part, I am so far from pretending to higher strains of Duty to God or Man than what are commanded me, that I confess my self a Sinner against them both every day.

Indeed by the Hereditary Loyalty that runs in the Blood of some of the Addressers (as they say) one would think they might claim an Exemption for them and their Families from taking any Oaths of Allegiance at all.

And by the multitude of Volunteers offering to sacrifice their Lives and Fortunes, there seems no occasion for a Recruit-Bill.

But as they that are most forward in Threats, are commonly least to be fear'd:

So they that are over-free in their Promises, are not always most to be trusted.

The Son that said, *I go not, but went, did the Will of his Father.*

Nor do I think after all, that those overgrown Loyalists intend to ingross this Passive-Obedience to themselves.

For (unless human Nature be chang'd since Paul's time) *no Man ever yet hated his own Flesh.*

I have bin told of a Jesuit, who prescrib'd a Spell to his Confessant for Cure of a Dis-temper he had himself; and being ask'd why  
he

he did not apply it at home, said, *It would do him no good, for he did not believe it.*

And I rather think these Gentlemen have a Job of Passive-Obedience in their Heads for their Fellow-Subjects, in case the Crown could be extricated out of the Republican Settlement.

*They would bind heavy Burdens upon other Mens Shoulders, but they will not bear them with one of their Fingers.*

And yet why should I thus take up the Spleen again, in making this Suggestion upon them, when we have their own words to the contrary?

As a Witness, to prove a Man dead, gave as Evidence, to corroborate his Testimony, *That the dead Man himself told him so.*

But for the Truth of my Suggestion, I appeal to their own Consciences.

—*Non hæc mihi Crimina fingi  
Scit bene Tydides.*

**N**OW if any one asks, What I write this for?

In promptu causa est, *That it may be read.*

*I never find my self less diverted, than with Discourses of Religion or Government in common Conversation.*

*Nor ever think my self better entertain'd, than with Treatises of either.*

*And judging of others by my self, I have given every one opportunity of knowing my Thoughts in both, without knowledg of my Person.*

*And tho I convince none that I am in the right, it is some pleasure to render it difficult to contradict me, tho I am in the wrong.*

*I have been much accus'd of being in Jest, by them with whom I would not exchange for their Earnest.*

*And tho I am the worst of Men, I shall not own my self a very bad Author till the Printer tells me so.*

*And if he brings his Quantum Meruit against me for this, I give the World my Word a second time, That after this I'll never write again.*



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Mr. A S G I L L

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A N  
E S S A Y  
F O R T H E  
P R E S S.

**T**HAT there should be a Restraint upon the Press, seems a Matter of Necessity : But the Manner of it, a Matter of Debate.

The Use and Intent of Printing, is (the same with that of Preaching) for communicating our Thoughts to others.

A 2

And

And there is equal Reason (in it self) for suppressing the one as the other.

But this Communication being the natural Right of Mankind (as sociable Creatures, and all embark'd in one common Salvation) the suppressing of either of these, is *taking away the Childrens Bread.*

And in this Communication, Printing is more diffusive than Speaking.

In the beginning of the Gospel, for calling the Gentiles, the Spirit of God interpreted the first Preaching of it to every Auditor in his own Language.

And since that miraculous Communication of it hath ceas'd,

It pleas'd God in his own Time to have dictated to Man the Invention of Printing, to supply the place of it.

By which what is at first publish'd in one Language only, is made intelligible to all others by Translations.

And tho several Errors have and will be vented by the Occasion of this Invention; this is no more an Argument against the Invention it self, than the growing of Tares among Wheat, is an Argument against sowing of Corn.

For my more a Reason for suppressing it would be for shutting up



up the Church-Doors, because Hypocrites croud into the Church with true Worshipers.

Whenever the Sons of God came to present themselves before the Lord, Satan would jostle in among them, and present himself before the Lord also.

And yet we don't hear that they quitted their Devotion upon it.

And as Satan used our Saviour himself so :

*Have not I chosen you Twelve, and one of you is a Devil.*

So it will be to the End of the World.

Wherefore to me, the Clergy of the Church of *England*, in admitting their Auditors to the Sacraments without any personal Examination, seem more Orthodox with that standing Rule, *Let every Man examine himself*, than the Ministers of those Dissenting Congregations, that first put each Communicant to a Test of Experience ; there being no such Test necessary in the Churches of God.

Nor are they thereby secure of what they intend, (to have none among them but true Believers.)

A Hypocrite will stand and sit, and kneel and pray, as the People of God.

And I am apt to believe, that upon such a Test, the Pharisee by giving himself so many distinguishing Characters, might have had Admission; and the poor Publican, that had nothing to say for himself to God or Man, but *Lord have mercy upon me a Sinner!* might have been excluded.

And as by the common Rules of Justice, 'tis better ten Guilty escape, than one Innocent suffer :

So in common Charity among Christians, it is a less Error to admit ten unworthy, than to exclude one believing, Communicant.

And by the like Rules both of Justice and Charity to Mankind, 'tis safer to suffer ten Errors to be vented, than one necessary Truth conceal'd.

For Man is not bound to embrace the Errors; but 'tis at his peril, to come to the Knowledg of the Truth in Matters of Salvation.

When *Virgil* (by Reflection on his own Works) finding some things imperfect, had devised them to the Flames, the *Roman* Emperor strain'd a Point of Law to preserve them from that Sentence.

*Frangatur*

*Frangatur Legum potius veneranda Po-  
testas.*

*Rather than Maro shall in Fire burn,  
Let Laws themselves be cast into the Urn.*

All which is hinted as Reasons against restraining the Press, by subjecting it to a Licence.

And the Project of a Tax upon it, seems impracticable.

But the present Licentiousness being chiefly occasion'd by concealing the Names of the Authors:

The most just and natural Remedy, seems by prohibiting the Prints without the Names of the Authors to them.

As the Press is now used, it is a Paper-Inquisition; by which any Man may be arraign'd, judg'd, and condemn'd (ay, and broad Hints given for his Execution too) without ever knowing his Accusers.

If this be objected to, as an imperfect Remedy; for that, notwithstanding this, things may be clandestinely printed and dispers'd :

So they may under the Restraint by Licence.

No



No Prohibitions of human Laws can totally extirpate the Evils prohibited, but serve only to restrain the frequent Commission of them.

When Men have once taught their Beasts to refrain trespassing upon their Neighbours Lands,

Then may they expect to teach their Fellow-Creatures to cease from Sin.

In the mean time, they must content themselves with driving the Offenders into Corners, (as they do their Cattel into Pounds.)



F I N I S.

4  
Mr. *ASGILL*'s  
**DEFENCE**  
UPON HIS  
**EXPULSION**

FROM

The HOUSE of COMMONS  
of *Great Britain* in 1707.

With an INTRODUCTION,  
and a POSTSCRIPT.

---

*Quicquid agunt Homines, nostri est Farrago  
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# THE INTRODUCTION.

**T**HAT my Motto may not remain a Riddle to my Reader, I'll explain it.

I intend this Print as an Epitome of the Thoughts and Actions of Men, According to that gross Division of Things left by Paul,

Things Temporal and Things Eternal.

This Introduction and the Defence in the Sequel, is an Abstract from my own Study relating to the eternal State of Man.

And tho it is not necessary that all Men should have the same Thoughts with me,

Yet it is of the last Concern to every Man and Woman in the World, to have some Thoughts or other of it.

The Postscript relates to Things Temporal, being a Story of the Times ;

An Abstract of a Project, to put a Trick upon Europe.

Which I have expos'd in Raillery, by placing that Jest at the Top, which in this Project lies in the Bottom.

But should the Jest prove true, the Consequence will be the worst of Earnest.

And they say 'tis laid deep, and that Cunning Men are in it.

But if it be not deeper than Hell, there's one above can see as far as that.

Who hath turned the Fool (I won't say upon as cunning Men as are in this Project, because Comparisons are odious) but upon as cunning Men as those Times afforded :

The Wisemen of the East, Magicians, Astrologers, and Southsayers, Men learned in all the Learning of the Egyptians (who were then the University of the World)

And tho of the first Rank too, he call'd them Fools to their faces, when he had done :

The Princes of Zoan are Fools.

But this was a great while ago.

And they say Miracles are ceased.

I can't tell that ! but I am sure there are some Fools left still :

Of which I am one, (not understanding my own Interest.)

I can lose no Place or Profit by the Peace ; and the Rents of the Estate (the present Interest whereof I call my own till 'tis taken from me, and besides which I have little else to live upon) are to increase 400 per annum, upon the Determination of the War.

And yet were my Opinion demanded upon it, I find my self much in the Case of Tom Connor of Ireland who being demanded to give Judgment upon a Game at Back-Gammon, said, Why, nay truly, if I must give my Opinion one way or other, then I tell you plainly, I don't know what to say to it.

But I'll tell you a Story.

A Gentleman that had a black Horse too high mettled and a white one too dull,

Put them both into his Jocky's hands to temper them together.

The Jocky kept them two for himself,

And brought his Master One Pyed one of both their Colours.

But the Gentleman (upon an Essay) told the Jocky There was a little too much of the White leg  
Bill.

Now whether the Emperor was advanc'd so high, or the French King reduc'd so low, that it was high time for the Ballance of Europe to interpose, when they did; is a Consideration two degrees above my Pen.

But since it is impossible for those that hold the Balances of Kingdoms and States always (or indeed at any time) to poise them to a hair's-breadth;

I should (for my self) wish that the Advantage that must inevitably happen from the Inequality, might rather be given to those we think our Friends, than to them that we are sure are our Enemies.

And (of the two Evils) that his most Christian Majesty should rather have a little too much of the White put into him, than a great deal too much of the Black left in him.

Nor can I yet think the School-Boys Law any foul Play,

That whoever gets the other down, may give him the Rising-Blow.

And when Ahab King of Israel, out of a Compliment to his Brother Benhadad King of Syria, (whom God had put into his hands for Destruction) let him go; he had no Thanks from Heaven for that Civility.

But did not I once say, I would never write again? Yes! But there are three things you must never believe:

A Bishop, when he saith *Nolo Episcopare*;

A Speaker, while he is disabling himself for the Chair;

And an Author, when he saith he'll never write again.

And (if you will have Solomon's Number of a fourth,)

A Man that cries, *Noverint Universi*, when he's going to borrow Money.

I am



I Am now in the fifth Year of my Exrullion from the *House of Commons* of Great Britain, as Author of the Treatise, to which I then made, *The Sequel*, my Defence.

To which Defence, I was admitted and heard (in my place) with all the Freedom and Patience, and under all the Silence and Attention, that I could then desire, or could now ask for, in case I were to make the same there over again.

Which I so mention, as my Recognition of the Justice and Candour of that House.

And I know, I was then so heard (by many of the Auditors my Judges) with kind Wishes for me, That I would have temper'd my Defence with some such complacent Recantation or pleasant Excuses, as might have prevented the Sentence that fell upon me.

For which they then had (what I shall ever retain) the grateful Memory of a disbanded Member, tho I can't flatter my self with hopes either to know them every one, or to have opportunity to return my personal Acknowledgments to them that I do.

And whether any of the rest came there prepossess'd with contrary Resolutions, is what I can't know (if I would) nor would know (if I could.)

And for that Gentleman himself that accus'd me, if he did it in the Sincerity of his Zeal (*to do God good Service*) I can't but esteem him worthy of Commendation (whether that Zeal were according to Knowledg or not.)

And if he did it with another Intention (of which I do not accuse him) he hath taken the worst part on himself, and left the Right-hand of Fellowship to me, who could have no other Pretence to it.

For

For by that Golden Rule (*in Almonership*) deliver'd out by our Saviour,

*'Tis better to give than to receive ;*

The Inverse thereof holds good in *Injuries*,

*'Tis better to take 'em than give 'em.*

And then (*ipso Jndice*) I have the Ascendant upon him (whether I will or no.)

For as he himself was then pleas'd to declare,  
That I never ow'd him any *Money*;

So I appeal to his own Conscience, whether ever I gave him any just Occasion, *To pay me any Malice.*

But leaving the Thoughts of every Man's Heart to himself, till the Day when the *Secrets of Men* shall be reveal'd :

That I was then well expel'd, I do for my self own.

(And if any one else denies it, I am ready to prove it : *Experto crede Roberto.*)

It being the undoubted Right of that House, to determine the Qualifications of their own Members, from whose Judgment therein, there lies no Appeal.

And tho their own Votes authorize me to say,  
That the Sentence against me did not pass *Nemine Contradicente* ;

Yet the Resolution being carry'd by the Majority among themselves,

The Numbers in the Division are not suppos'd to be known abroad.

And so (according to the *Legislative Laws*) the Sentence stands the intire Judgment of the whole.

And tho for me now to publish that Division, would be a thing perhaps insignificant in it self,

Yet they that tell Tales out of School use to be whipt when they come in again.

And tho I should never make my Return to that House, I should render my self unworthy of the Privileges I enjoy'd while I was in it, by paying  
any

any less deference to it because I am out of it:

Like discarded Courtiers turn'd Philosophers;  
*Despising the Mony they can't get, and the Places  
 they could not keep.*

---

**B**UT after this Recognition of the Rights of that House, as being both the sole and ultimate Judges of their own Members:

Yet I never heard it, either *Resolved* or *Insisted* on by them, *That they were or are, either the sole or ultimate Judges of Truth.*

The great Capital Question of the World is, what *Pilate* (more by Chance than any good Canning) once put to our Saviour, *What is Truth?*

And had he had the Manners to stay for an Answer, he might have been thought to ask it with a Desire to know it.

But his Head (it seems) was then so full of Cares and Fears of keeping or losing his Office in the Government, that all other things went in at one Ear, and out at the other with him.

(And yet, 'tis plain, this honest Man had rather have kept a good Conscience than contracted a bad one, if there had been no other difference in the case.)

But (without thanks to *Mr. Pilate* for his Question) our Saviour hath elsewhere left us the Record of the Answer from his own mouth, *Tby Word is Truth.*

By which it is evident, That God hath not delegated or appropriated the *Tryal of Truth* to any Churches or Assemblies in the World (either *Classical* or *Lay*.)

But hath deliver'd out the Record of his own Word, as that *Touch-stone* which every Man and

Woman



Woman in the World may carry about them (if they please.)

And tho Professors of the common Rank (and Men otherwise engag'd in Business) do rather content themselves with taking their Religion at second hand, from them that preach or write it ;

Yet the best and most noble Christians do not from thence give their ultimate Assent, till they have examin'd and compar'd it with the Original.

And thus the *Berean Auditors* (in the first Preaching of the Gospel) are distinguish'd as more noble than the *Thessalonians* ;

*In that they receiv'd the Word with all Readiness of Mind, and search'd the Scriptures daily, whether those things were so.*

They were as swift to hear as the *Thessalonians*, but slower in Judgment.

And (indeed) he that intends to believe (as he should do) can't say his Creed so fast to himself, as another that only reads it to him.

And tho it be the Office of the Ministers in the Churches of God to read and expound the Scriptures to their Auditors,

Yet after that, for any *Churches* or *Assemblies* (either *Clerical* or *Lay*) to forbid the People their dernier Resort to the *Word* of God it self,

Is to usurp to themselves that *Judicature of Truth*, which God hath lodg'd in his own Word, and his own Spirit, teaching the Believers of it the same Word over again: *He shall take of mine, and shew it unto you.*

The first Revelation of the Gospel in the literal Words of it to our Senses, is call'd the Revelation of Christ to us.

*The Revelation of Jesus Christ, which God gave unto him to shew unto his Servants.*

But the second Revelation of it by the Spirit of God taking up the same Word again, and confirming it to our Understanding, is call'd, *The Revelation of Christ in us* :

That it would please the Heavenly Father to reveal his Son in us.

For tho the first Revelation of it, by the Word it self, be common to all, the *Sound thereof is gone thro the whole Earth* ;

Yet the second Revelation by the Spirit, is an Accident to Believers only :

And must therefore remain an Amusement to the rest of the World, being that *white Stone with a new Name, which none can read but they that have it.*

And therefore whenever Believers do but so much as mention it, they gain from the rest of Mankind the names of *Enthusiasts*, as Pretenders to new Revelations.

Which Asperſion is as false as scandalous.

For as the Apostles, in their day, founded their Doctrines upon the Predictions of *Moses* and the Prophets ;

*Saying none other things than Moses and the Prophets did say should come :*

So no Believer in Christ can since claim, or doth pretend to any other Revelation than what is handed down to the Churches of God, from the Records thereof written by *Moses* and the Prophets, Evangelists and Apostles.

Both which, now recorded together, our Saviour, by giving the addition of New to the last ; (*This Cup is the New Testament in my Blood*) hath made and call'd, *The Old and New Testament.*

*In that he saith a New Covenant, he hath made the first Old.*

But the Revelation insisted on by Believers, as an Incident to their Faith in Christ, (*If any Man hath not the Spirit of Christ, he is none of his*) is what

is call'd in Scripture, *The Evidence and Demonstration of the Spirit.*

Which is not perform'd by him by a Revelation of any new Word;

Nor yet by a bare Remembrance of the old one.

But (with that Remembrance) also leading a Believer up and down the Scriptures, to confirm to him every part by the whole, and the whole by every part, teaching him to *compare Spiritual Things with Spirituals.*

Of the Way and Method whereof, the manner of describing the *New Jerusalem*, in the Vision of *Ezekiel*, is a most lively Emblem.

Where the Prophet is carry'd up and down forwards and backwards, and backwards and forwards again, from one Gate to another, to give him a perfect View of it in all its Aspects.

From whence he hath left the Plan behind him, with the addition of its Name, in the last words of his Vision, *The Lord is there.*

Nor is a Believer himself merely passive in this Operation of the Spirit, but is made a Co-worker with him.

For which our Saviour hath set us our Task, *Search the Scriptures.*

What, without an Index?

Yes, *scriptum est* is a sufficient Quotation for the Preacher.

The *Ubi* is the Peoples Business.

Tho we are all to help one another at that, every one in his own way.

And thus every Student in Divinity stands oblig'd for any such Assistance ready made to his hands;

Which otherwise would have took up too great part of his time.

But as he that rests his Religion in a bare Index, or Quotation of Texts, will make but a superficial Divine :



So on the other hand, he that will not be at the first pains of reading the Bible, must not expect the Spirit of God to dictate it to him.

For to them that never read or heard of the Word of God before, how should the Spirit of God remember it again to them?

Nor indeed is this way and manner of Attainment of Knowledg in the Science of eternal Life, other than what is requisite to the Attainment of Knowledg in all other Sciences, *viz. By Labour and Study.*

Nor doth the Spirit of God absent himself from the Students of all honest Sciences in the World :

*He teacheth my Hands to war, and my Fingers to fight.*

He taught *Noah* to build, and the *Israelites* to incamp.

He teacheth the *Plowman* to sow, and the Artificers their Trades in *Brass* and *Bugle-work*.

For all Wisdom is of God.

Nor doth any Believer in Christ pretend to a better Faculty that way than any other Man.

And if he hath seem'd to make any further Advances in it, than the common Observations of it, 'tis because it hath fallen in his way to spend more Time and Pains about it.

And for that also, 'tis more than two to one, that he owes his Thanks to his Necessities more than his Inclinations.

For were Believers themselves always left at large to their own Disposal of their Time and Parts, they would not bestow so much of either in the Study of Divinity, as is requisite to the Knowledg of it.

And for this God is pleas'd sometimes to send them into Desarts, Banishments and Prisons.

*Elijah* to be fed by the Ravens ;

And

And *John the Baptist* with Locusts and Wild-Honey.

*Paul* a Prisoner to *Rome* ;

And *John the Evangelist* an Exile into *Patmos*.

Where one writes Epistles, and the other his Vision.

And without Controversy the Gospel in all Ages would have more Customers, could they fall into the account of it in a more summary way,

(*In an Evening-Visit,*

*Or at Table-Talk,*

*Or while a Land-Tax Bill is reading)*

Without interfering with their other Business or Studies.

Much of this appears in the Case of *Nicodemus*, who being a Man in *Post* and *Figure*, thought it beneath his Character to stand in the Croud of our Saviour's common Auditors ;

And therefore introduc'd himself to him, in an Evening-Visit, and carry'd with him a handsome and respectful Preamble, ready made for that purpose, with an Intent to have been let into the Secret of our Saviour's *Messiahship* all at once.

But our Saviour, to cut him short, sent him back to the *ABC* of Religion :

*Except a Man be born again, he cannot see the Kingdom of God.*

And withal told him, that he ought to have known that before he came there :

*Art thou a Master of Israel, and knowest not these things ?*

I have that Charity for all the World to believe, that it is every Man's Desire to come to the Knowledge of the *Truth*, and be sav'd.

But this is the Mischief of it, that we are all of us apt (too soon) to think our selves either too young or too old, too wise or too busy, too good or too great (or too something or other) to learn it.

*Catus*

*Catus amat Piscem, sed non vult tangere flumen.*

But did Fish swim above Water, Men would all turn  
Cats.

Or were but the Gifts of God to be bought with  
dry Mony (without Study or Loss of Time) the  
great Pains-Takers of the World would all turn  
*Simon Magus's*; who having got a great Estate by  
the Devil, propos'd to the Apostles to lay out  
some part of it with them in the Purchase of a  
share in the *Holy Ghost*.

And as I have this Charity for all the World,  
that they had rather have the Spirit of God than  
the Spirit of the Devil (if there were no Trouble  
in the Exchange;)

So I have that Charity for all Professors in the  
Christian Religion, that they would not upbraid  
one another with *pretence of Entbusiasm*, in case  
they had right Apprehensions of the Spirit of God,  
promis'd by Christ to all his Believers.

But I am sorry to say, that there is a Generation  
of Professors among us, who seem to give occasion  
for this Offence,

By seating the Life of Religion in what they call  
the *Light within them*;

Which they endeavour to express by a dismal  
Tone of their own making, and then call it, *The*  
*Groans of the Spirit*.

By which they have render'd the Sounds of their  
Congregations by day, like the Noises of *Cat-bowls*  
*ings* in the Night;

Or like the hideous Cry of a *Pil-bal-boool*, at a  
*Irish Funeral*:

Both which Expressions I would have spar'd, but  
that I think they deserve them, for *counterfeiting*  
*the Spirit of God*.



Nor do I yet write this without Charity for their Congregations (in whom I have both Friends and Relations.)

And so (indeed) have I of the Roman Catholick Religion, not only many of my best Friends, but best and dearest Relations.

For the Laity in which Church, I have also a large Charity; from whose Persons or Estates I would not diminish a Hair of their Heads, or deprive them of an Acre of their Land.

(But yet I don't think my self oblig'd to make proof of it, by giving them mine, only to try whether they'll thank me for it or no;

Or to play Tricks with my own Neck, by putting it under their Feet, to inform my self whether they wear *Sparrowbills* in their *Shoes* or no.)

A keen Hunter, pursuing his Game, rides over the Hedges and Lands of his best Friends;

And a blunt Author, in pursuit of Truth, *knows no Man after the Flesh*, till his Chace is over.

For a Man to *think what he writes*, may bespeak his Prudence;

But to *write what he thinks*, best opens his Principles.

But now while these mistaken People in our Countries are pleasing themselves with this *Ignis fatuus* of a *Light within them*, instead of the true Spirit of God;

Yonder deluded (or rather deluding) *Priests at Rome*, by a different Fancy, equally extravagant, have long since disbanded the Spirit of God out of their Churches:

As having no further occasion for his Testimony, since they have got the Monopoly of Truth lodg'd in their own Pontifex (by which their Church can't err if they would.)

And

And yet *Peter* himself, the first of that Order after his Consecration to that Infallibility, committed more Blunders and Mistakes, and receiv'd from our Saviour more publick Rebukes for them, than any one of all the other Apostles (except *Judas* that betray'd him.)

Their Creed for this Infallibility is :

1. *That Peter was one of the twelve Apostles.*  
And that's the only Article in it that's true.
2. *That he was the first of the twelve.*

Now in counting them over again (*10th Matth.*) after they had been call'd, *Peter* is put down first, and *Judas Iscariot* last.

But in the first calling them (*1 Mark*) *Andrew* (*Peter's* Brother) was jointly call'd with him (calling their Nets) and *James* and *John* being in the next Ship, were then call'd also.

But first call'd, or first counted, don't signify Farthing ; our Saviour allowing no Distinctions among them ;

*He that is greatest among you, let him be least :  
The first shall be last, and the last first.*

But what do I write Scripture to *Rome* for ?  
Let them take him, as they would have him.

*Simon Peter*, Brother of *Andrew* (first of the twelve Apostles.)

So much for his Apostolical Function only.

Now for his Pontifical Consecration.

In *16 Matth.* our Saviour puts a Question to his Disciples in general (without naming one more than another) *Whom say ye that I am ?*

Up stands *Peter*, and makes himself their Foreman ;

*Thou art Christ the Son of the Living God.*

That was well said, but no more than what the rest believ'd, and gave their Silence for Contentment.

But *Peter* having spoken it, our Saviour replies, *Thou art Peter, and upon this Rock I will build my Church.*

By which our Saviour affirm'd, That what *Peter* had confess'd was true, *That he was Christ, the Son of the Living God*; and that his Church should be built upon that Foundation.

And so he saith elsewhere (in the Negative) *If ye believe not that I am he, ye shall die in your Sins.*

And so saith *Paul*, in the Affirmative, *And are built upon the Foundation of the Apostles and Prophets, Jesus Christ himself being the chief Corner-Stone.*

And because our Saviour, and *Paul*, and the whole Bible have said so, the Protestant Churches say so too.

And *Paul* saith elsewhere (in the Negative also) *Other Foundation can no Man lay.*

But it seems *Paul* was mistaken, not having found out the Jingle of *Peter's* Name (*Cephas*;)

Which is the *Rock of the Romish Church.*

But if that be all, why not *Father Peter*, or *Peter-Power of Ireland*, as well as *Simon Peter* (*Andrew's* Brother) for their Names return'd into the Greek are *Cephas*, as well as his?

Well, but let them take their Pontifex, and his Name with him, and all his Keys and Tools of Infallibility about him, and then see what they'l make of him.

In the 18th Verse are the words of his Consecration;

And in the 19th the Investiture of the Keys (the Possession of his Office.)

By which he is set up for an infallible Pontiff, and now see how he behaves himself in this Office.

In the 21st our Saviour addressing himself to all his Disciples in general again, tells them, *He must be kill'd, and rise again the third Day:*

Up stands again this now (infallible) Foreman,

C

And



And as the first Instance of his Infallibility, he gives our Saviour *the Lye*, or (at best) told him he did not know what he talk'd of:

*Be it far from thee, Lord; this shall not be unto thee.* And how came he off?

As he deserv'd, *Get thee behind me Satan.*

What already! *Peter* made *Pope* in the 18th Verse, and converted to a Devil (*by the Devil in him*) in the 21st.

Well, there's the first Instance of *Papal Infallibility*.

But perhaps this was but an Essay; then go on to the next:

*All ye shall be offended because of me this Night.*

Up stands Foreman again (for being impetuous in his Temper, he would never let any one speak but himself, or at least till he had done;)

And now his Infallibility is arriv'd to that height, that he tells our Saviour, he scorns his words; for let who would leave him, he would stand by him with his Life and Fortune, *contra omnes Gentes* (ay marry would he;) and to clinch that, raps out (a Swinger of Passive-Obedience,) *Tho I should die with thee, yet will I not deny thee:*

And about two hours after, deny'd him three times, in one hour, or thereabouts (with something else into the Bargain:)

And this is the second Instance of *Papal Infallibility*.

The third was the drawing his Sword in his Master's Defence, which tho it was a Zeal, yet a mistaken one, and betray'd his Fallibility; *Ye know not what Spirit ye are of.*

Which three Instances in this their first Pontifex, seem to intitle his Successors to Infallibility, with about as much reason as an old Bencher of the *Middle-Temple* intitled himself to Chivalry, by three Duels he brag'd of.

In

In the first he had a Dish of Coffee flung in his Face.

In the second was kick'd under a Table.

And in the third they quarrel'd, but did not fight.

By which I am not ridiculing *Peter* with his Mistakes, but them that have chosen either him or any other Man in the World as a Precedent of Infallibility ; (*Humanum est errare.*)

For *Peter* himself (whose Denial of Christ proceeded not from Shame but Fear) recover'd that Fright, surviv'd his Mistakes, liv'd a Great Apostle, and died a noble Martyr for the Cause :

But with no more Thoughts of being canoniz'd for a Pope, than I have to be ordain'd for a Bishop.

Nor doth the Pope himself believe his own Infallibility any more than I do.

The Priests of *Rome* have the least to do in their own Religion :

They only make Creeds, and leave the Laity to believe them.

And tho they have no Foundation for this Infallibility in their Church :

Yet the Pretence of it, is the only Support for their other Articles ;

Which tho never so contrary to human Reason, yet their Laity must call themselves *Creditors* of them as *true*, because their Church that said them *can't lye*.

For to give them their Due, they do not demand from their Confessants really to believe what is told them ;

But only to say they do.

And thus, as the other Pretenders to a *Light within* themselves, have brought a Scandal upon the name of the Spirit of God :

So these Projectors of an implicit Faith in their own Church, have thereby cast a Scandal upon true Faith in *Christ*, as if the same were only a sudden

credulous Confidence in the Words offer'd to our Senses, without first admitting the Report of it to be made to the Understanding.

Than which nothing is more a Reverse to Faith.

For as in the Mosaical Law the clean Beasts are distinguish'd by chewing the Cud (as being most wholesom for Man's Body.)

So our Saviour, in delivering out the Gospel for Man's Salvation, prescrib'd him to take it in first by his Senses, and from thence to let it descend to his intellectual Faculties; that so by Thought and Study it might be digested within him into Knowledge, and from thence produc'd into Faith.

*Let these Sayings sink down into your Hearts.*

Faith (or Credit) is not the first Act incident to our human Faculties.

I don't credit a Man the first time I see him;

But that Credit ariseth from a knowledge of him.

Saying our Prayers is the last Exercise in regular Religion;

*Whosoever calleth on the name of the Lord, shall be sav'd.*

But there are three Climaxes in Religion precedent to that:

*How shall they call on him, whom they have not believ'd?*

*And how shall they believe on him, of whom they have not heard?*

*And how shall they hear without a Preacher?*

The Road of Knowledge in Man lies from the Senses down to the Heart, and from thence up again to the Mouth: That as it enter'd in by one Organ, it may come out at another.

*With the Heart Man believes, and with the Mouth Confession is made unto Salvation.*

*I believ'd, and therefore have I spoken.*

And this Belief proceeds from Knowledge:

*We know whom we worship;*



*I know whom I have believ'd.*

The nearest Definition of Faith (next to it self) seems to be, *An Assent of the Will, upon a Conviction of the Understanding.*

But now these Projectors of this *implicit Faith*, in the Infallibility of their own Church, drive their Creditors before them, making them break thro (or skip over) their Senses, to force an Assent upon their Will, without giving them Liberty or Leisure to consult their own Understandings, whether the thing propos'd be true or false.

And, in truth, to me the Priests of *Rome*, in their Administration of the Sacrament of the Lord's Supper, act more like Apothecaries than Divines ;

Taking and giving it in Pills and Potions, as the *real Flesh and Blood* of Christ :

By which they would convert their Patients (with themselves) into Cannibals ;

Who having first imbib'd this previous Opiate of Infallibility, to lull asleep their Senses (as being of no use in Religion) they swallow all the other Pills down whole after it.

And with this *Loddanum* (prepar'd by the Devil, the Doctor of Lyes) have these Mountebanks of the World intoxicated Generations of Men and Women, of all Ranks, Degrees and Callings :

Some of them (otherwise) of the best Sense and Parts ;

Brave in their Nature, generous in their Temper, honest Neighbours, and good Friends ;

Just in their Dealings, courteous in Behaviour, and pleasant in their Conversation.

But let all their other Accomplishments be what they will, they must all stand reduc'd to one common Level in their Religion,

*To act like Madmen :*

For

For what is the difference between one Man that hath lost his Senses, and another that must not use them ?

*Ede & Crede* is the Word of Command.

Ask no Questions in Religion.

Believe neither Hands, Eyes, Ears, Touch or Taste.

But is not this the Reverse of Knowledg ?

And what is that but Nonsense ?

Nor have I given these hard Names to their Priesthood (as Quacks of the Devil) or to their Laity as Lunatics, from any personal Hatred I bear to the first, or Disrespect to the last ;

But rather from a Rage with my self, that I can't find out whence this Infatuation comes.

As indeed I am too apt to do, when hunting after a Key or a Paper that I can't find, I fall a cursing the poor Devil as the Thief or Conjuror, till I have convinc'd my self that I have done him wrong, by finding at last the Key in my own Pocket, and (perhaps) the Paper in my own Hands all the while.

But this seems to have been a little natural to better Men than I am.

When the *Galatians* had first receiv'd the Gospel, and were afterwards turning again to the Law of Works,

The Apostle could ascribe this Tack-about to nothing but the Infatuation of the Devil, and so falls into an Exclamation :

*O foolish Galatians ! who hath bewitch'd you ? that ye desire again to be in Bondage.*

For in truth the Devil (being the Father of Lyes) all other Falshoods do some way or other proceed from him, tho Man cannot perceive how.

And (as it happens) this bewitch'd *Tack-about*, which the *Galatians* were then going to make, is the very *Heresy* of the Church of Rome ;

Who

Who make no other use of the Gospel in their Religion, than the bare Name of Jesus Christ in their Devotions :

Forming the Scheme of their Salvation from a Journal of their own Works,

And that kept too, upon the foot of a false Arithmetick ;

Counting upon a Repetition of the same Words, as a Multiplication of Duty :

As if a Man were the richer for telling over his own Mony.

A Shilling counted twenty times is but twelve Pence,

And *Ave Maria* repeated a hundred times, is but *Ave Maria* still ;

And *Pater noster* said over never so often is but one Prayer.

But all this adds to the Admiration still ;

How this Heterodox Plan of Religion,

Founded on a Fallacy,

and

Ending in a Jest,

should yet prevail upon the World :

Which I must therefore attribute, not to their Doctrine, but their Polity ;

In the Conveniency of their Convents for the Maintenance and Education of Youth :

There entering them into the Practice of their Religion (with an outward Shew of Devotion) before their adult Age of Capacity to form any Judgment of the Principles.

And being thus once enter'd into a Religion (and taken a little Pains in it) they grow afterwards like a Defendant in Chancery, who, having heard his Answer read, said, There were some things in it not true ; however, since it was ingross'd, he would swear it as it was, rather than give the Clerk any trouble to alter it.

BUT



**B**UT since they have done this good thing,  
*promote a bad Cause,*

I wish the Protestant Countries would think  
 some such Conveniency to *promote a good one.*

By which Protestant, I mean

The Church of *England*, founded upon the thir-  
 ty nine Articles, and all other Protestant Churches  
 in the World, who profess the Belief of their Sal-  
 vation, by *that Gift of God Jesus Christ*, in Pro-  
 testation against the open and manifest Adherence to  
 the *Law of Works* by the Church of Rome.

The first Test deliver'd out by the Apostles, to  
 distinguish Christians from Antichristians, was  
 Confession or Denial of *Christ come in the Flesh.*

*Every Spirit that confesseth that Jesus Christ is come  
 in the Flesh, is of God;*

*And every Spirit that confesseth not that Jesus Christ  
 is come in the Flesh, is not of God.*

And as they had receiv'd Instructions for the  
 Test from that Rock of Truth, *Thou art Christ the  
 Son of the Living God:*

So they would never admit that broad Founda-  
 tion of Truth to be reduc'd into any narrower Com-  
 pass, by any Names or Distinctions in the Churches  
 of God.

When *Paul* and *Peter* had had some difference  
 (which was soon reconcil'd,)

The *Corinthians* would presently have split it into  
 to a Faction, of *Paulites* and *Peterites:*

But *Paul* put a stop to that, from an eternal Ar-  
 gument that will never be worn out;

*Was Paul crucify'd for you? or were ye baptiz'd  
 in the name of Paul?*

All the Return that God demands, or that Man  
 can give for Salvation by Jesus Christ, is *Thanks;*

*Thanks*

*Thanks be to God through our Lord and Saviour Jesus Christ.*

Wherefore the naming of any other Mediators (or Mediums of Salvation) between God and Man, (whether Saints or Angels in Heaven, or Men or Things on Earth) is an ungrateful Detainer of part of that Thanks from God, by a Misapplication of it to the Creatures.

And that I may be explicit in this (for my self at least) the Abstract of my Creed is short:

*I believe in Jesus Christ, who was deliver'd for our Offences, and rais'd again for our Justification.*

And if any Church or Assembly in the World (Classical or Lay) can convince me that they were thus crucify'd for me, I'll strike him out, and put them in.

But till then I will not interline any thing between my Faith and him that died for me, and in whose Name I was baptiz'd.

And from this negative Principle against Distinctions in the Churches of Christ, Paul left it as his Recommendation to them all, *To strive together for the Faith of the Gospel.*

In which there is neither Jew nor Greek, Barbarian, Scythian, Bond or Free, being all one in Christ, one Fold under one Shepherd.

(And hence Paul, as much as he well could, declin'd to baptize with his own Hands, lest they should name him in their Religion.)

And thus it lasted while the Apostles were the Preachers of the Gospel:

But *Tempora mutantur*, Time seems to have chang'd that Complexion.

And instead of *striving together for the Faith of the Gospel* (against the common Opposers of it.)

We seem rather to be striving asunder what to call it.

D

And

And in this Contest we have ty'd our selves (like *Sampson's* Foxes) Tail to Tail, to burn our own Corn.

This is one of the Days of the Division of five predicted by our Saviour.

But whoever comes by the worst in the Scuffle, they that have given the first Occasion of the Offence, stand accountable to God for the Consequences.

But should I launch out that way here, I should run into a Division against my self,

By wandering from my present *Theme of the true Nature of Faith.*

To return to which: If the Patriots of this *Implicit Faith* would shelter themselves for it under the Umbrage of our Saviour's Sayings:

*For transplanting Trees and Mountains into the Sea by a Grain of Faith (as of a Mustard-Seed.)*

As if it were in the Nature of *Faith* to do all things immediately without a *Medium*:

Or as if any sort of *Faith* would serve for all sort of Business.

Both these Glosses or Constructions are the direct Reverse of those Texts.

For this *Grain of Faith* is elsewhere (by the Spirit of God in *Paul*) call'd *All Faith*:

*Tho I had All Faith, so that I could remove Mountains.*

Whereby it seems that this *One Grain* is an *Abstract* of the *Whole of Faith*.

And *Faith* being the Result of Knowledge, this *All Faith* must be the Result of the Knowledge of all Science (both in Heaven and Earth.)

And then 'tis rational to conceive that whoever could attain to that universal Knowledge, it would be easy and natural for him, both to believe and to do those now-seeming impossible Things.

But



But this universal Knowledg being not attainable by Man,

This *All Faith* is not imitable or to be attempted by him.

The extreme Notions in any Science, tho they are sutable to the Students Understanding, according to the Rules in that Science ;

Yet they are not practicable by them.

From the Study and Theory of the Mathematicks 'tis rational to conceive that the whole World is movable by the Strength of a Hair, and the Force of a Man's Breath :

And yet the Practice of it is not to be attempted by Man, for want of a place to stand in far enough distant from the Center, without which the thing cannot be thought feasible.

But yet this Conception gives us a just Admiration of the Power and Wisdom of the Author of Nature and Ruler of the World, who sitting upon the Circle of the Heavens, can reign the Earth with a twined Thred.

And therefore our Saviour did not mention this extreme Notion of Faith as a thing to be attempted by Man.

But having before reported to his Auditors some less degrees of Faith, both necessary for them and attainable by them ;

And they receiving that Report (with admiration) as incredible things :

Our Saviour, to take off that Wonder, names this extreme Notion of Faith, as a thing much more strange than all the former, and yet not stranger than true.

And thus while they stood in admiration at him for having rais'd some of the Dead, and promising to raise more ;

*Marvel not at this (saith he) for the hour is coming when all that are in the Graves shall hear my Voice and come forth.*

And tho this extreme Notion of Faith be out of the reach of our Practice,

Yet it doth not out-go our Reason, according to the Rules of Faith.

For as every Faith (or Credit) that a Man hath attain'd to, is the Result of some Knowledg or o. ther; so that whoever hath attain'd that Knowledg hath that Faith (for whatever a Man knows, he cannot but believe:)

So this *All* Faith being the Result of all Knowledg, 'tis easy to conceive that whoever had once attain'd to all that Knowledg, nothing could be difficult to him.

And thus, tho this extreme Notion in the Science of Faith be intelligible only and not imitable;

Yet the lesser degrees of Knowledg in that Science are both intelligible and imitable.

But this Knowledg is acquir'd by taking in the first Notices of Things at our Senses, which having an immediate Communication with the intellectual Faculties, do hand those Notices down to them as fast as they receive them.

And thus the Ear is said to try Words, by reporting them to the Understanding, and leaving them to be judg'd of there.

And hence Man is call'd a rational Creature, not from acting without his Senses,

But as making his Appeal from his Senses to his Understanding as the ultimate Judg.

And thus tho there have been Instances in the World of some born blind, and some born deaf, and some born dumb, and some born deaf and dumb;

Yet I never heard or read of an Instance of one born both deaf and blind,

Nor can conceive how Man could be capable of Knowledg under such a double Incapacity.

*This description of Faith is one of The  
the very few instances in which Asgill  
has got out of his Depth. According to all  
usage of words Science & Faith are incompat-  
ible in relation to the same object - while*

The Spirit of God (by John) hath left a mighty  
prolifick Expression of the Way and Manner of  
Communication of Science unto Man :

*What we have seen and heard, and our Hands have  
handed of the Word of Life, that declare we unto you.*

What we have first taken in by our own Senses,  
and by Thought and Study have converted into  
Knowledg within our selves;

That we now deliver out again to your Senses,  
that you by like Thought and Study may also turn  
the same to Knowledg within your selves:

And so hand it down from one to another, to  
the continual Edifying the Churches of God;

Every one adding something of his own Thoughts  
to what he before receiv'd :

Whereby the Word (like Corn sown) grows  
more prolifick every time the Seed is cast into the  
Ground.

By which Climax in Learning 'tis natural to sup-  
pose, that the Succession of Students may and ought  
to be wiser than their Teachers :

*Doctior indigne, per quem non doctior alter.*

And therefore whatever Churches or Assemblies  
do attempt to put a Restraint upon this Prolifick-  
ness of the Word of God in the World,

They do hereby act reverse to all our Saviour's  
Parables and Resemblances of it; as *Mustard Seed*  
planted, *Corn sown*, and *Leaven* infus'd :

And do attempt thereby (as much as in them  
lies) to fetter the Spirit of God ;

Of which the Church of Rome are the Ring-  
leaders,

Locking him up (as they fancy) under the Keys  
of their own Church ;

That as they have no occasion for him themselves,  
they may also render him useless to others :

They

*secondary to a right Faith is merely the power,  
that Science confer on the will. It says. What  
we know, we must believe. I retract - what we only  
believe, we do not know. The mean here is  
excluded by, not included in, the major.*



*They enter not in themselves, and they that would enter in they binder.*

---

**B**UT 'tis given out that their Priests are now hard at work again in writing Books in defence of their Church, and to make it *as plain as a Pike-Staff* that the Protestant Religion is a Heresy deriv'd from *Judas Iscariot*.

With all my heart ! I am no more afraid of the coming out of Popish Books, than the Lord Mayor was of the starting of a Hare.

(Tho I don't desire the Authors should bring 'em to *Dover*, unless they'l first subject themselves to be search'd at *Calais* for Fire-balls.)

And indeed he must be but a Cockny in his own Religion, that is afraid of Books in any other.

Not but that there is extant on Record an Apostolical Precedent for burning wicked Books :

*Acts 19. And many that believed came and confessed and shewed their Deeds : Many also of them that used curious Arts, brought their Books together, and burned them before all Men ; and they counted the Price of them, and found it 50000 Pieces of Silver : so mightily grew the Word of God, and prevail'd.*

Here's the greatest Bonfire of Books that ever I heard of.

But who were the Executioners ?

Not Sheriffs nor their Hangmen :

But the Owners themselves, who had used 'em, (and perhaps some that wrote 'em.)

By the Mosaical Law, the Witnesses against a Criminal (who had seen the Fact) were to cast the first Stone :

So here the Spirit of God, by the Preaching of the Apostles, having convicted the Consciences of the Auditors of their former Delusions, they all

came

came in together as voluntary Witnesses against themselves ; and in detestation of their former Works of the Devil, brought their Conjuring-Books with them, and there burnt them with their own hands before the face of all then present.

And by this also (indeed) the Apostles have left themselves as a Precedent for Persecutors of Heresy.

Only they us'd a different way of Torture from those that have succeeded them.

The Priests of *Rome* first set fire to the Skin ;  
But the Apostles always gave the first Prick at the Heart.

*Acts 2. Now when they heard this, they were prick'd at the heart, and said unto Peter and the rest of the Apostles, Men and Brethren, what shall we do ?*

And thus the Apostles by that first Sermon (after our Saviour's Ascension) stab'd 3000 Hereticks at once ;

And *Peter* and *John* about 5000 more at their next.

Now let but the modern Prosecutors of Heresy give the Heretick one home Thrust at the Heart, by convincing his Conscience from the Word of God that he is in the wrong ;

And he'll let fell his Pen, and run and fetch his own Books, and as a Witness against himself, be the first Man in the world to set 'em on fire with his own hands, and save the Hangman a labour.

And (to give all Men their due) I can't but mention what seems to me a laudable Custom in the *Jewish Synagogues* ;

That after the Services of their own Church were over (*by reading of the Law and the Prophets*) their Pulpits were left free for any other Preachers of Religion :

Acts 15. *And after the reading of the Law and the Prophets, the Rulers of the Synagogue sent unto them saying, Ye Men and Brethren, if ye have any Word of Exhortation for the People, say on.*

By which Admission the Christian Religion was at first by our Saviour himself, and afterwards by his Apostles, preach'd unto the World, before there were any other fix'd Congregations for it.

Tho after that, when the Priests found the Apostles had and would out-preach them, they fell foul on 'em, and pull'd 'em out by head and ears.

But by this they gain'd no Credit to their own Church, but rather a Distrust that they could not maintain it any longer against the Apostles Doctrine.

And therefore the great Civilian, *Gamaliel*, advis'd 'em to let the Apostles alone :

For (said he) *if this Counsel or Work be of Men, it will come to nought (of it self;)*

*But if it be of God, ye cannot overthrow it, lest haply ye be found even to fight against God : 'Tis hard to kick against the Pricks.*

Nor indeed will the burning of Books cancel the Contents of 'em.

When the old Book-burners had got a parcel of combustible Stationers-Ware out of *Paul's Church-yard*, and set them on fire in *Smithfield*, they fancy'd they had burnt the Bible.

*But this their way was their Folly :*

For the Word of God is a Salamander :

Not all the Cedars of *Lebanon*, nor the Trees of the Forest of *Carmel*, no nor all the Flames of Mount *Aetna*, can extinguish one Word of the Old or New Testament :

*Heaven and Earth shall pass away, but my Word shall not pass away.*

And indeed there seems but one effectual way to cancel any Books ;



To get the People never to read 'em.

From which Maxim, the Poet bid defiance to the World to cancel what he had wrote :

——— *Quod nec Jovis ira, nec ignes,  
Nec poterit ferrum, nec ædax abolere vetustas ;  
Ore legar Populi.* ———

By which Quotation, I am not exalting my self with that great Poet (and Prophet too) as fancying to be famous by the Report of a few of my own Words :

But if what I was then accus'd for, had never been read ;

What I now publish, could never have been wrote.

Therefore if any Mischief comes on it, let the Readers bear the blame of this, as I did of that.

For in truth what I now do in publishing that Defence, is to gratify some Demands made upon me as a Right to the World ; to make my Defence as publick as my Accusation.

And I also think I may claim the same as a Right to my self :

For my Arraignment and Condemnation being made publick, I seem to have a Right as a Criminal (whether I could claim it as a Member or no) to add my Defence.

For that tho then being a Member, I was admitted to that Defence in my Place ;

Yet I so made it in the nature of a Plea to an Arraignment, as if I had been at their Bar : and as such, it was then no Debates of that House, nor is the publishing of it now any Breach of their Privilege (as I humbly apprehend)

And therefore I have endeavour'd as well as I can to comply with the Importunity of them that desire it.

By which I have presented my Readers with a Maidenhead, being the first thing (of its kind) that ever I did as I was bid.

And after all, I esteem what I now do rather a thing of Curiosity than Necessity.

For 'tis not the Defence of any *Position* that alters the Right or Wrong of it.

A bad Cause may be well defended, and a good one lost for want of it:

But that must proceed from some *Deceptio Visus* upon the Judges.

For *Truth* it self is absolute and inflexible, and cannot be wrested into Falshood:

And the Reverse of this, is true of a *Lye*; which tho never so well told, or turn'd into ever so many shapes, remains a *Lye* still.

Therefore if my Argument were false, it is not any Defence I then did or now could make to it, can convert it into Truth.

For that reason also I am not much concern'd, whether what I now report be a literal Repetition of what I then said;

Nor matters that to my self or the Reader, whether it be or not:

For 'tis not what I did say, but what I might have said, or what the Argument it self will bear.

And therefore I keep an Answer ready for any one that contradicts me, as a false Reporter:

*What I did not say then, I say now.*

Nor do I call it a Repetition, being of a thing now near five Years since;

And in which I then took no other Assistance but the under-stroking (in one of the Books I held in my hand) the particular Paragraphs to which the Exceptions were taken, by the Report of the Committee.

But I'll endeavour to pursue the Method I then took, of which (with several, if not most of the

Ex-

Expressions) I have still a Memory.

And if I have omitted some things, and added others, the Readers must e'en put one against t'other ; like a certain Member that excus'd himself for voting wrong in one *Question*, by voting right in another.

And if after this long Introduction, the malicious *Question* should come out,

*Quid dignum tanto feret hic promissor hiatu ?*

I must give much such an Answer as King *Charles* the Second's Taylor did, when his Majesty ask'd him what he was used to say to the Priest, when he went to Confession : *An please your Majesty, I tell him I am a Taylor.*

Now an please my Readers, *I am an Author* : And you must know that we Authors, when once we put Pen to Paper (like that or other Taylors that can't make Bills without putting in Buckram) can scarce tell a Man what a clock 'tis, without also entertaining him with some Tale of the Planets, or Lecture upon the Zodiack, (if he'll stay to hear us.)

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# T H E D E F E N C E.

**I**N an Interval of Privilege in 1707. being under an Arrest, I remov'd my self by *Habeas Corpus* to the Fleet.

In the Session following, upon Application to the House, I was by their Order demanded out of Custody (by their Serjeant at Arms with the Mace) on Tuesday 16 Decemb. 1707.

And took my place in the House on the morrow.

But between my Application and Discharge, there was an Accusation brought into the House against me, as Author of a Treatise (publish'd seven years before) intitled, *An Argument proving that according to the Covenant of eternal Life reveal'd in the Scriptures, Man may be translated from hence into that eternal Life without passing thro Death, altho the human Nature of Christ himself could not be thus translated till he had passed thro Death.*

And a Committee being appointed to examine it, the Chairman had reported several Paragraphs therein, (afterwards resolved Profane and Blasphemous, highly reflecting upon the Christian Religion.)

Thursday, 18 Decemb. 1707. was appointed for hearing my Defence:

For which I attended in my place.

When the Report was read:

And

And the Chairman moving for me to withdraw;  
To prevent his Motion being seconded and put  
to the Question,

I stood up and made my Defence to the purport  
following.

*Mr. Speaker,*

**T**HIS Day calls me to something I am both  
unapt and averse to, *Preaching*.

For tho (as you see) I have vented some of my  
Thoughts in Religion;

Yet I appeal to my Conversation, whether I use  
to make that the Subject of my Discourse.

However, that I may not let this Accusation go  
against me by a *Nihil dicit*, I stand up to make my  
Defence.

I have heard it from without doors, that I in-  
tended to withdraw my-self from this Day's Test,  
and be gone.

Which would have given them that said it an op-  
portunity to boast, *That they had once spoken Truth*.

But (*quo me fata ruunt*) I'll give no man occa-  
sion to write *Fugam fecit* upon my Grave stone.

To be sure the *Argument* I have advanc'd (and  
which now lies before you) seems a little more fo-  
reign than ordinary, else this House had had some  
other Business for this Day.

And having been ask'd more than twice (with  
Admiration of Friends and Foes) *How such a thing  
could come into my Head?*

I have intended (as part of my Defence) to  
make as candid a Narrative as I can of the Histo-  
rical part of this Production.

How it came into my Head;

And after that (as well as I can) how it came  
out of my Head:

And



And after that, I'll endeavour to trace it, how it came into this House.

How 'twill come out again, I begin to guess; but that the House knows (at present) better than I do.

I thank God I had a Religious Education by honest Parents, from whom I early learnt the Letters of the Scripture.

And my further Education in the World led me into the Congregations, sometimes of the Church of England, and sometimes of the Dissenters, (of neither of which I repent.)

But about the time of my Admission to the Bar, I met with a great Loss from an Adventure I had made, with an Intent to have rais'd my Fortune.

This put me under a voluntary Confinement to my Chamber in the *Temple* for some years :

Where with some few Books of the Law (tho more than I ever read) I had a Book of Law and Gospel both, which we call the Bible.

*[Just as I said this Word, the Black Rod knock'd at the door : And upon Return of the House, the Speaker calling to me to go on, I proceeded.]*

I was saying I had a Bible :

And upon some Reviews of it, I observ'd several things which I had not before.

And more especially that particular Text from whence I trac'd out this Argument as warranted from it (as I really did and do believe:)

*I am the Resurrection and the Life.*

*He that believeth in me, tho be were dead, he shall live.*

*And he that liveth and believeth in me shall never die.*

And thus this Thought first came into my Head.

But

But after this, it was a great while a coming out.

I was long afraid of my own Thoughts, lest they were my own only ; and as such a Delusion.

However, I began to try them with Pen, Ink, and Paper :

And thinking as I wrote that they seem'd something plainer and plainer every time I went over them,

I resolv'd to form them into an Argument, to see how they would bear upon the proof :

Till at last I had transcrib'd what I am now accus'd of.

But writing an ill hand, I resolv'd on a further Experiment to see how what I had wrote would look in Print.

On this I gave the Printer my Copy, with Money for his own Labour, to print off some few for myself, and keep the Press secret.

But I remember before he got half way thro' he told me his Men fancy'd I was a little craz'd :

In which I also fancy'd he spoke one word for them and two for himself.

However I bid him go on.

And at last it had so rais'd his Fancy, that he desir'd my leave to print off one Edition at the risque of his own Charge, saying, He thought some of the Anabaptists would believe it first, or some such word.

I being just then going for *Ireland*, admitted him; with this Injunction, That he should not publish them till I was got clear out of *Middlesex*.

Which I believe he might observe: tho by what I heard afterwards, they were all about Town at that time I got to *St. Albans*.

And the Book was in *Ireland* almost as soon as was (for a Man's Works will follow him) with noise after me, that I was gone away mad.

And there I receiv'd the first Rebukes from my Friends; and amongst the rest, that it would prevent my Practice.

But really (as it happen'd) I think it promoted it.

For People coming into Court, to see me as a Monster, and hearing me talk like a Man, I soon fell into my share of Practice with them that were known before me.

But having laid out my Acquisitions there in a Purchase, and being chosen a Member of that House of Commons;

And the Sessions being begun while I was in *Munster*, I met the News on the Road that my Book was burnt by Order of the House.

Then I knew all the rest.

However, I took the Oaths, and my Place in the House, till I was expel'd in four days.

And about four days after, a Petition was deliver'd to the House against me, as having purchas'd Lord *Kenmare's* forfeited Estate (with my own Money) for some other People.

But they could not tell who, and so their Petition was rejected, and their Evidence laugh'd at.

But by this I found that I had not been expel'd the House for my *Book*, but for my *Bargain*, which some thought too good for me.

Good or bad, I bought it fairly, and got the Purchase-Money honestly.

But I can observe some of the same Persons that had a hand in that Petition, now are soliciting in your Lobby with my Book about 'em.

And thus I have trac'd it into my Head and out of my Head :

And into *Ireland*, and back again into your Lobby.

But how it came into your House (and just at this time too) your worthy Chairman knows best.



This is now the fourth Parliament in which I have had the Honour to be a Member of this House with that Gentleman, since I publish'd this Argument (which hath not remain'd a Secret.)

And I have also formerly had the Honour of that intimate Conversation with him, that I once thought (and so did others too) that he would not have been the last to read what I wrote.

Therefore I might wonder that his Zeal had not been sooner kindled, but that indeed I have observ'd some Consciences seem to have been turn'd inside out more than once in four Parliaments.

However since he hath been pleas'd to say as in this Tract of mine never before fell under his Observation, I give him my intire Credit in it, contrary to my own Opinion; (tho you see I believe what no one else doth.)

However be that as'twill :

Here it is now, and I am demanded to answer it,

And I do acknowledg the Justice and Candour of this House, in admitting me to that Defence, before they proceed to any further Censure than the Report of the Committee.

Which is what I was prevented to do in another House:

Who having condemn'd and executed the Book without hearing me,

There was nothing left between that and my Expulsion, but to prove me the Author :

Which no one can think I intended to disown, when I had publish'd it with my Name to it.

Yet as it happen'd, I had then an Opportunity to put them upon the proof of it.

The Printer having sold off his first Edition, broke the Press.

And the Demands for more putting him upon a second, he committed in that above thirty Erratas from the first.

And

And my Accuser in *Ireland* (who I hear is since promoted Secretary to the *French* Prophets) having one of this second Edition in his hand, demanded of me a Categorical Answer, *Whether I was the Author?*

To which I reply'd, That I was Author of a Treatise written upon that Argument:

But that if I must be Categorical, what he then shew'd me was not a Print from my Copy.

And therefore since he had accus'd me of (a Crime higher than High Treason) Blasphemy;

I did demand it as the Justice of the House, that they would not admit any less Evidence to convict me of this Crime, than if I stood indicted of High Treason.

Upon this, up stood two Volunteer Evidence.

The first a Gentleman of the Law, who at my coming to *Ireland* (about three Years before) had invited me to dine with him at his own House, (where I never was either before or after.)

And his Evidence was, That *there was then some jocular Discourse about a Book.*

The other was a Member (with whom I had a Suit of Law) and his Evidence was, *That I had turn'd about upon my heel, and said I had wrote a Book, and did not care who knew it.*

And upon this Evidence I was expel'd that House for Blasphemy.

But mine happens to be an old Case.

When *Naboth* was envy'd for his Vineyard, the Crime invented to take it from him, was Blasphemy.

And the Conviction was by two short Evidences: *Naboth blasphem'd God and the King.*

But tho my Accusation before this House be now the same as was then before that;

Yet I have not (nor ought) to put this House to the trouble of Evidence of the Fact, since they

have been pleas'd to admit me to a Defence, before they proceed to a Judgment of the Crime.

And this throws me directly upon this Defence to defend my self (as well as I can) against the Accusation, by shewing *that this Fact so done by me doth not amount to the Crimes charg'd upon me for it.*

I find the Report of the Committee (now before you) is not level'd at the Argument it self which I have advanc'd ;

Nor yet against the Treatise I have publish'd to prove it :

But against some Expressions I have us'd in that Proof,

And which I intend to give particular Answers to.

But there is something else laid to my charge (as my Design in publishing that Argument) of higher Concern to me than any Expressions in the Treatise, or any Censure that can fall on me for it.

As if I had wrote it, with a malicious Intention to expose the Scriptures as false, because they seem'd to contain what I have asserted.

And that therefore if that Assertion did not hold true, the Scripture must be false.

Now whether this was my Intention or no; there is but one Witness in Heaven or Earth can prove:

And that is *He that made me,*

And *in whose Presence I now stand ;*

And *who is able to strike me dead in my place.*

And to him I now appeal for the Truth of what I protest against :

That I never did write or publish that Argument or Treatise upon it, with any Intention to expose the Scriptures.

But on the contrary (tho I was aware that I might be liable to that Censure, and which I knew not how to avoid) I did both write and publish it, *under a firm Belief of the Truth of the Scriptures :*

And



And with a Belief (under that) That what I have asserted in that Argument, is within that Truth.

And if it be not, then I am mistaken in my Argument, and the Scripture remains true :

*Let God be true, and every Man a Lyar.*

And having made this Protestation, I am not much concern'd whether I am believ'd in it or no.

I had rather tell a Truth, than be believ'd in a Lye at any time.

But having made this Protest against an Accusation greater than the Charge in the Report,

'Tis time for me to come to the Report it self.

But by what I apprehend from the nature of the Exceptions thereby taken,

I may first offer one general Answer to most, if not all of 'em, before I descend to Particulars.

I do own that in that Treatise (the Subject whereof relates to eternal Salvation) I have used some familiar Expressions of common things.

Which I did with intent to be sooner read, and more readily understood :

All Men in the World being (in this thing) like Children ;

Most affected with what is spoken in their own Dialect.

From whence any one of our Saviour's short Parables, in comparing the Kingdom of God to small and trivial things, hath prov'd more instructive in Religion and Morality, than all the Works and Orations of the learned Philosophers.

And hence *Paul* excuseth himself not only for common, but rude Expressions : *I am rude in Speech, but I speak after the manner of Men.*

And having thus guarded my self with this general Protection,

I will

I will go over every Paragraph in the Report, and give some particular Answer to what I apprehend to be the Exceptions taken to them.

The first Paragraph excepted to, is in pag. 7.

*Now the Assertion of Christ concerning himself was, That Man by him may live for ever.*

*And this is that Magnetick, that hath drawn the World after him.*

*Ans.* That he did so assert himself, no one can deny, without denying the Scriptures.

Therefore the Exception must run against the Consequence which I have drawn from it, *That this is that Magnetick which hath drawn the World after him.*

Now had the worthy Chairman but taken in the two next Paragraphs with that he hath excepted to, he had found an Instance of what I said, in our Saviour's own Disciples; who, when he ask'd them, *Whether they would leave him?* they for Reply ask'd him again, *Whither shall we go? Thou hast the Words of eternal Life.*

Which no one else pretends to.

And our Saviour himself elsewhere declar'd that he would never have expected to have been believ'd on as the *Messiah*, if he had not done more than all that came before him:

*If I had not done among them the Works which none other did, they had not had Sin.*

And he himself is elsewhere taken notice of, as having an Eye to the Recompence of Reward:

*Who for the Joy that was set before him, endur'd the Cross, and despis'd the Shame.*

And after this, I hope 'tis no Affront to suppose the worthy Chairman himself (without being a Mercenary) expects some Reward or other for this day's Service: *For doth any Man serve God for nought?*

The

The second is in pag. 8.

*Now if those Words of his are Words only, then was he an Impostor, and his Doctrine is false.*

*But if this Assertion of himself be true, That Man by him may live for ever ; then all our Attempts beneath this are mean and cowardly, as counting our selves unworthy of eternal Life.*

*Ans.* From hence the worthy Chairman was pleas'd to say that I call'd our Saviour an Impostor.

But now see how he hath drawn the Conviction upon himself.

What I have first said, is no more than that if our Saviour's Words are not true, they are false.

And will any one deny that ?

And this was the Test that he had put upon himself, *Which of you convinceth me of Sin ?*

But I thank God I have not taken that Conviction upon me, to say that what he hath said is false, and that therefore he is an Impostor :

But on the contrary, have made it the whole Drift of my Treatise to depend upon his Word as Truth.

Therefore the worthy Chairman accusing me of calling our Saviour Impostor, cannot maintain that Accusation, without concluding in himself that what our Saviour hath said is false.

*Ergo, He is Witness against himself, that he hath call'd our Saviour an Impostor.*

With which I do not yet recriminate him, because I wot he did it ignorantly.

But had not his Zeal stifled his Charity, he would not have inverted my words to charge me with that from them, which is no ways contain'd in them.

The

The



The third is in pag. 24.

*Such was the Death of Christ without a Precedent, without a Name, without a Reason, without a Cause :*

*They hated me without a Cause.*

*But they were all against him, because God was against him.*

Now I can't conceive that this Exception is to the first words of the Paragraph, which I have well avouch'd from our Saviour's Vindication of himself : *They hated me without a Cause.*

Therefore I must apply the Exception to the last words ; *But they were all against him, because God was against him.*

*Ans.* Now if this Saying wants any Explanation from me, I did and do mean by it, That the Will of God was so determin'd and resolv'd for the offering up of the eternal Sacrifice of his own Son as a Ransom for the World, that all the other Power in Heaven and Earth could not oppose it.

*Father, if it be thy Will, let this Cup pass from me.*

But it was evident that it was not his Will ; for that that Cup did not pass from him.

But if this Evidence by way of Argument will not satisfy the worthy Chairman, without some direct Expression that God was then against his own Son, as it happens I can quote him two in one Text :

*Awake, O Sword, against my Shepherd, and against the Man that is my Fellow, saith the Lord of Hosts.*

Now I leave it to the worthy Chairman to find out another Fellow for the Lord of Hosts than that *Emanuel* ; and if he can't, then I have avouch'd that Assertion, *That God was against him.*

The fourth is in pag. 30.

*Men charge God as an Humorist for condemning the whole Race of Mankind for so small an Offence as eating a little forbidden Fruit.*

*Ans.*

*Answ.* Now I cannot find where to apply the Exception, but to the word *Humourist*.

And as to that, I am not setting up for an Informer, nor did I ever hear any Man or Woman call God Humourist.

Nor have I said that I did.

But that they have charg'd him as a *Humourist*, I have more than once heard.

The Fall of Man being recorded to us in the Bible, we give our silent Assent to it in our Religious Congregations and publick Assemblies.

But by following some of the same Men into their familiar Conversations, we may hear this History of the Fall treated as a Romance, rather than a sacred Record.

And that I have from hence collected this word *Humourist*, I am excus'd at least (if not justify'd) by a harder Expression than this, used by *Paul*: *The Foolishness of God*.

By which he himself did not charge God with Foolishness, nor yet offer'd himself an Evidence against any one else that said so.

But having by Conversation found that Men (by a half reading of the Scriptures) did look upon the Ceremonies and Sacrifices of the Mosaical Law as trivial and insignificant things, and from thence seem to charge God with Folly for commanding them:

Therefore to answer them in their own Language, he told them what they thought *Foolishness* was wiser than all their Wisdom: *The Foolishness of God is wiser than the Wisdom of Man*.

And to imitate *Paul* as well as I could in this way, my next Paragraph is to turn the Fool upon Man; As being ignorant of the Laws of Honour and Gratitude, by which the slihter the thing demanded is, the greater the Affront in refusing it.

But by cutting Texts and Paragraphs into two in the middle, the worthy Chairman might have charg'd the Penmen of the Scripture it self with Blasphemy.

The fifth is in pag. 35.

*Had Christ thus become Man, and died and rose again all voluntarily, to try an Experiment, he had only saved his own Life, and left all the World to shift for themselves.*

*But this would have been Knight-Errantry in tempting God, against which he hath sufficiently declar'd himself.*

*Ans.* Now I cannot conceive how the Exception can lie against the Argument.

Therefore I must apply it to the Expression of *Knight-Errantry*, which is the bazzarding of a Man's Person only to shew his Parts or Activity to the Spectators, without doing any good by it either to them or himself.

And a Piece of this Knight-Errantry was once propos'd to our Saviour by the Devil :

*If thou be the Son of God, cast thy self down from hence ; for it is written, He shall give his Angels charge over thee, lest at any time thou dash thy Foot against a Stone.*

But our Saviour convicted this to be false Logic, as a false Conclusion drawn from true Premises.

For that tho Christ was the Son of God, and that what the Devil had quoted of him from the Scripture was true, *That the Angels had charge over him*

Yet the Conclusion from thence of the Devil's own making, *That he might in confidence thereof cast himself down headlong*, was false, as every thing he speaketh of himself is, (when he speaketh a Lye he speaketh of himself)



And of this our Saviour convicted him by the Quotation of another Text, not in contradiction to the Text quoted by the Devil, but in contradiction of his own false Conclusion from it.

It is written again, *Thou shalt not tempt the Lord thy God.*

By which I have avouched what I have asserted, That our Saviour hath sufficiently declar'd himself against Knight-Errantry in tempting God.

And for the Expression it self, it is only an Abstract in two Words of what would have taken three Lines by defining it at large.

The sixth is in pag. 36.

*God told Adam that if he did eat, he should die.*

*The Devil told Eve that they might eat and not die.*

*And these were the first words spoken to Man by God or the Devil, upon the Truth or Falshood whereof the very Beings of them both were to depend for ever.*

*For whichever of them could maintain the Truth of his Word against the other, he must have been God and the other the Devil.*

*And therefore God having turn'd the Lye upon the Devil, he is from thence call'd a Lyar from the beginning, and the Father of it, and will never be believ'd again for ever.*

*God could not have dispens'd with his Word without complementing the Devil with his Godhead, in taking the Lye upon himself. And this he could not do, for God cannot lye, without undeifying himself: and this he can't do, because all his Qualities being of his Essence, he can't change them.*

*Answ. As for the Fact, what God said to Adam, and what the Devil said to Eve, I had it out of Genesis.*

*And my whole Descant upon it, is no more than, That God is true, and can't lye; and that he will not give this Glory to another.*

Which is too plain a Truth to be call'd an Argument.

But I do guess that the Offence may be taken at the word *Compliment*, which I take to be an officious quitting of a Respect due to a Man's self, and offering it to another that hath no pretence to it.

And this God hath for himself declar'd that he will never do: *I will not give my Glory to another.*

And why the expressing this or any other thing by an Abstract in one word instead of a Definition in thirty should be Blasphemy, I can't see.

The seventh is in pag. 51.

*And after that it was no matter to Man, whether Christ had ever given Satisfaction to God or not: we might have said to God, Look thou to that.*

*Answ.* The Argument I have here advanc'd, is, That God having accepted *Christ as a Ransom for the World*, Man according to the Laws of Ransom was legally discharg'd from his Captivity, the moment the Ransom was deliver'd in exchange.

And that God having so accepted Christ, Man could never after that have been retaken by any Law of Reprizals, altho the Ransom had either escap'd or not given God Satisfaction.

Then come the words, *We might have said to God, Look thou to that.*

Now it will not be deny'd me, that according to all the Cartels of Exchange among Men, my Argument is true;

And that the words, *Look thou to that*, might have been said by one Man to another in that case.

And God hath been pleas'd in condescension to human Understanding to admit Man to use the like way of Reasoning with him, as we do with one another: *Come let us reason together.*

And

And he hath also elsewhere been pleas'd to declare his Aversion to those sort of Informers, that watch for Iniquity, to make a Man an Offender for a Word.

The eighth is in pag. 78.

*We don't think our selves fit to deal with one another in human Affairs till our Age of 21. But to deal with our Maker thus offended, to counterplot the Malice of fallen Angels, and to rescue our selves from eternal Ruin, we are generally as well qualify'd for before we can speak plain, as all our Life-time after.*

*Ans.* I wish what I have here said were false.

But I am afraid 'tis generally too true: And I have given my reason for it in the next Paragraph.

*Children can say over their Religion at four or five years old, and their Parents that taught 'em can do no more at four or five and fifty.*

Our Saviour in his day thought it no Slander to compare some of the Dignitaries of those Times to Children (and that not at their Books or Schools, but at their Plays and Pastimes) *Ye are like Children in the Market-places.*

The ninth is in pag. 82.

This is a full Description of the Person in whom you place your Faith. But what is it that you do or would believe of him or in him?

*Why we believe him as our Saviour.*

Save you from what?

*Why from our Sins.*

Why what hurt will Sin do you?

*Why it will kill us.*

How do you know?

*Why the Law of God saith so, In the day thou eatest thereof thou shalt die.*

Why but then will not this Saviour save you from this Law and from this Death?

*No,*



*No, no, he'll save us from Sin.*

Why then, it seems, you have got a Pardon for *Horse-stealing* with a *Non-Obstante* to be hang'd.

Do but see now what a Jest you have made of your Faith.

And yet I defy the Order of Priesthood to form a better Creed than this ; or to make sense of their own Faith without adding mine to it.

*It is much easier to make a Creed, than to believe it after it is made.*

*Answ.* By what I have here said, I have not insinuated any thing against the common Creed of the Christian Religion ;

But am endeavouring to advance it up to the Fall :

Believing that as the whole Humanity fell in *Adam*, so the whole Humanity is rais'd in *Christ*.

*As in Adam all died, so in Christ are all made alive.*

And foreseeing I should be hooted at, I thought to begin first :

To shew that whoever does profess a Belief in the Fall, cannot rationally deny this Redemption by the Resurrection.

And to expose the contrary, I have used an Expression of *Horse-stealing*, which perhaps may seem rude.

But when I remember our Saviour's Comparison of himself to a Thief, *The Son of Man comes as a Thief in the Night*, that he might be the more readily understood by his Auditors :

I hope my Expression of *Horse-stealing* with intent to be the sooner understood by my Readers can't be accounted Blasphemy.

And as to the Accusation from the last words : *It is much easier to make a Creed than to believe it after it is made.*

I speak for my self : I find it so.

But I also find by this that I have no good Luck for an Author.

The great Accusation against me for publishing this Argument, is, *That I am too nimble in my Faith.*

And now, as one of the Instances of it, I am here charg'd of being too slow.

Like those poor Children in the Markets, whenever they piped, their Fellows were dogged; and whenever they mourn'd, their Fellows laugh'd.

The tenth is in pag. 95.

But when that is done, I know no business I have with the Dead, and therefore do depend that I shall not go hence by returning to the Dust, which is the Sentence of that Law from which I claim a Discharge.

But that I shall make my Exit by way of Translation, which I claim as a Dignity belonging to that Degree in the Science of eternal Life, of which I profess my self a Graduate, according to the true Intent and Meaning of the Covenant of eternal Life reveal'd in the Scriptures.

And if after this I die like other Men, I declare my self to die of no Religion.

Ans<sup>r</sup>. What I have said in the first Paragraphs, is from a Dependance that my Argument is well grounded.

And for the last words (of which I have heard so much) *That if I am mistaken in this Dependance, I shall die of no Religion;*

I need not have said it.

But better say it than do it.

And that I did say it with better hopes of my self, the subsequent Paragraphs have explain'd.

And in the *Interim* I hope I live of one.

And if I am yet mistaken in that, I do further depend that God will reveal even this unto me.

The eleventh and last is in pag. 98. (in a sort of Postscript I added after my Argument.)

*Therefore to be even with the World at once, he that wonders at my Faith, I wonder at his Unbelief.*

*And stare at me as long as you will, I am sure that neither my Physiognomy, Sins, nor Misfortunes can make me look so unlikely to be translated, as my Redeemer was to be hang'd.*

*Ans.* When my Accuser in Ireland produc'd the Book against me in that House, he singled out this last Word as an Instance *instar Omnium* of the Blasphemy of all the rest, that I had reported our Saviour to be hang'd.

But he said, that since the publishing of the Argument, I had invented an Excuse, that it was a Mistake in the Printer, for that in my Copy it was *chang'd*.

And I do also believe that this Expression is now calculated to be the last of the Exceptions, as the Pin-Basket upon me of what I can neither answer nor excuse.

To this I gave that Accuser his Answer then. That he had taken the Story reverse.

For that in truth my Copy was *hang'd*, but the Printer sending me the first Impression *chang'd*, struck out the *c* as an Error.

And now I'll give this worthy Chairman his Answer here :

That my Saviour was hang'd, I can't deny without being ashamed of the Cross of Christ.

*Peter* indeed in his Confession of it hath added on a Tree : *Whom ye slew, and hang'd on a Tree.*

And if this be Blasphemy to say our Saviour was *hang'd*, I'll advance it one degree higher :

That he was not only hang'd, but that he must be *hang'd*, or else he had not fulfil'd the Scriptures.

Indeed



Indeed the common Expression of the manner of his Execution unto Death, is *Crucifixion*, which was the Pain; but that was done by a Suspension also, which was the Shame.

In which Shame was included that Curse of the Law which he was to undergo.

*He was made a Curse for us.*

*For cursed is every one that hangeth upon a Tree.*

Tho this was but a nominal Curse neither; for an honest Man might be hang'd then (as he may now.)

But our Saviour being to fulfil all Righteousness, was to undergo the Shame of this Curse, as well as the Torture of the Cross:

*Who endured the Cross, and despised the Shame.*

And by this I find I have presented the worthy Chairman with one Point of Divinity a little above the strain of what he hath met with in all the Religions he hath dealt in.

And as to my wondering at the Unbelief of them that wonder at my Faith, I can't still but wonder that a Man should be expel'd two Houses of Commons in two Christian Kingdoms, for professing his Faith in Jesus Christ according to the Scriptures. However, I must let that pass.

And now I have thus gone thro all the Paragraphs (in the Report) to which I find the Exceptions taken, and given such Answers to them as have occur'd to my Thoughts, with such Memory as I have had:

Yet after this, if by any of those Expressions I have really given offence to any well-meaning Christian, I am sorry for it, tho I had no ill Intention in it.

But if any Man be captious to take Exception for Exception sake, I am not concern'd.

H

No

No Man can draw an Answer but what another may except to, if he pleases.

And had all those Expressions now excepted to by the Report, been left out of the Book, there would have been enough of others remaining in, as liable to such Exceptions as these are.

But I suppose these are thought sufficient to do the Business intended.

However, I will acknowledg you have given me the opportunity of making this Defence to them, (with all the Patience and Attention that I could desire) after which I am not to detain the House from their own Proceedings upon it.

I know there is a Form of previous Questions before the main one, *Whether I shall be expel'd this House?*

But as I never yet stood up to speak to order, if that Question were now first put, I should not oppose it.

But before the Debates begin, I hope I may observe this :

That what I am now accus'd of, is no Misdemeanour of my self in this House.

I neither wrote nor read that Treatise (now before you) within these Walls.

And that it comes here now, is none of my fault.

So that to disqualify me from my Place, you must attribute some Defect to my Person.

And to make the proof of that easy (besides being Author of that Book) I do acknowledg my self the worst Member in this House.

Which methinks should seem my Protection to be kept in it.

For if you intend it a standing Order for the worst Member always to go out first ;

Methinks every one should lay his Hand upon his Heart, lest he should be the *Proximus ardet*.

For

For 'tis no Breach of Privilege to say we are all sinners.

But when you have expel'd me for writing an ill Book, can ye restore me to my Place again, if I should write a good one?

If not, I may say to you as *Diogenes* did to *Alexander*; *Don't take that from me, which you can't give to me.*

Wisemen generally think it proper to give Reasons for their Actions, but they also generally esteem it a Master-piece of that Wisdom to keep the true Reason to themselves.

I esteem my own Case plain and short.

I was expel'd one House for having too much Land.

And I am going to be expel'd another, for having too little Mony.

And tho I have had some Foresight of this Fate, I hope I have not made use of it, in taking any more Freedom in my Defence than becomes a Member (which I yet am.)

And if any thing hath fallen from me exceeding that Duty, I hope it will be pardon'd me, from that Concern I may well be suppos'd to be now under.

And were another in my place, perhaps he would not have been much more methodical than I have been.

But if I may yet ask one Question more, Pray what is this blasphemous Crime I here stand charg'd with?

A Belief of what we all profess, or at least what no one can deny.

If the Death of the Body be included in the Fall, is not the Life of the Body included in the Redemption?

And what if I have a firmer Belief of this than some others have? Am I therefore a Blasphemer?



Or would they that believe less, take it well of me to call them so?

Our Saviour in his day took notice of some of *little Faith* and some of *great Faith*, without stigmatizing either of them with Blasphemy for it.

But I don't know how 'tis! We are fallen into such a sort of Uniformity, that we would fain turn Religion into a Tyrant's Bed, *Torturing one another into our own Size of it only.*

But it grows late; and I ask but one Saying more to take leave of my Friends with.

I do believe that had I turn'd this *Defence* into a *Recantation*, I had prevented my *Expulsion*.

But I have reserv'd my last words, as my ultimate Reason against that Recantation.

He that durst write that Book, dares not deny it.

AND what then?

Why then they call'd for Candles;

And I went away by the Light of 'em.

And after the previous Question, and other usual Ceremonies (as I suppose) *I was expel'd the House.*

And from thence I retir'd to a Chamber I once had in the *Temple*.

And from thence I afterwards surrender'd myself in Discharge of my Bail.

And have since continu'd under Confinement. And under that Confinement God hath been pleas'd to take away *the Desire of mine Eyes* with a *Stroke*.

Which hath (however) drown'd all my other Troubles at once (for the less are merged in the greater.)

*Qui venit hic fluctus, fluctus supereminet omnes.*

And since I have mention'd her, I'll relate this of her.

She having been educated a Protestant of the Church of *England* by a Lady her Grandmother, (her immediate Parents and other Relations being Roman Catholics;)

An honest Gentleman of the *Romish* Persuasion, who knew her Family, presented her (while she was my Fellow-Prisoner) with a large Folio Volume (being the History of the Saints canoniz'd in that Church) for her reading:

With Intention (as I found) to incline her that way. With which (delighting in Reading) she entertain'd her self till she had gone thro it.

And some time after that, she told me that she had before some Thoughts towards that Religion;

But that the reading that History had confirm'd her against it.

And in truth were I to prescribe an Antidote against Popery, I can't think of a better than to have that Legend reprinted, and read in Protestant Churches.

And yet she would never read the Book I was expel'd for, till after my last Expulsion.

But then reading it thro, told me she was reconcil'd to the Reasons of it, tho she could not say she believ'd it.

However, she said something of her own Thoughts with it, that hath given me the Satisfaction that *she is dead in Christ*, and thereby sure of her part in the first Resurrection: *The dead in Christ shall arise first.*

And this *Pars decessa mei* leaving me half dead (while she remains in the Grave) hath since drawn me (in diving after her) into a nearer View and  
more

more familiar (tho more unusual) Thoughts of that first Resurrection than ever I had before.

From whence I now find that nothing less than that *Fluctus decumanus* would have cast me upon or qualify'd me for this *Theme* (if yet I am so qualify'd.)

And from hence I am advancing that common Article in our Creed, *The Resurrection of the Dead*, into a profess'd Study.

From the Result of which Study, I have already advanc'd an *Assertion*, which (should I vent alone) perhaps would find no better Quarter in the World than what I have advanc'd already.

And yet (tho I say it, that perhaps should not) It hath one Quality we are all fond of, *It is News* :

And another we all should be fond of, *It is good News*,

(Or at least good to them that are so, *For to the Froward all things are froward.*)

But the Question behind is, *Whether it be true?*

But knowing that the *Onus probandi* lies upon the Assertor ;

And having that Word of Life by me, from whence (I think) I collected it :

I am from thence advancing that *Assertion* into a *Treatise* also, whereby to prove it in *special Form*.

Not by Arguments of Wit or Sophistry, but from the Evidence and Demonstration of the Truth, as *it is in Jesus*.

Which should I accomplish (with the Success I aim at) I would not be prevented from publishing that Edition to gain more than I lost by my former ; nor for more than *Balak* ever intended to give, or that *Balaam* could expect to receive, for cursing the People of Israel, if God had not spoil'd that Bargain.

And



And yet without expecting (for my self) any Preferment in Church or State for doing it ;

And tho I know this Overture coming from my hands, will go for another Project ;

Yet I find it as old as the New Testament.

If by any means I may attain the Resurrection of the Dead.

And tho Paul did not then so attain, (Not as if I had already attained :) )

Yet he died in his Calling, and will stand so much the nearer that Mark, at his Resurrection.

But if Paul, with that Effusion of the Spirit upon him (in common with the other Apostles) and that superabundant Revelation given him (above them all) by that Rapture into things unutterable, did not so attain in that his day :

Whence should I, a mere Lay (and that none of the best neither) without any Function upon me, expect to perfect what he left so undone ?

For who can come after the King ?

But in pursuit of this Study I have already found (what I had not before observ'd,) )

That there are some means since left us towards this Attainment, which Paul had not in his day.

For that there do now remain extant unto the World (bound up with that now one intire Record of the Bible) two famous Records of the Resurrection, that never came to Paul's hands ;

And for want whereof (perhaps) he might not then so attain.

But having now this Intelligence of them, and fearing that (in the Day of Account) I may have a special Surcharge made upon me for these additional Talents and further Revelations :

And bearing in mind the dreadful Fate of that cautious insuring Servant, who took so much care to redeliver what he had receiv'd *in statu quo*, as he had it, that it might not be said to be the worse for his keeping :

I

I have rather adventur'd to defile those Sacred Records with my own Study and Thoughts upon them, than to think of returning them (*wrapt up in a Napkin*) clean and untouch'd.

But whether ever I shall accomplish (to my own Satisfaction) what I am now so engag'd in at home and from thence send it to make a noise abroad (*for no Man doth any thing in secret, and (or but) by himself seeketh to be known openly*) I do not yet know and when, or whether, I shall, I can't tell.

But, till I do, I'll please my self to be laugh'd at by this cautious insuring World, as tainted with Frenzy of dealing in *Reversions* and *Contingencies*.

However (in the mean time) I would not be thought to be spending this Interval of my Days (by my self) in beating the Air, under a dry Expectancy only of a thing so seemingly remote as the Resurrection of the Dead.

(Like *Courtiers-Extraordinary*, fretting out their Soles, with Attendances in Ante-Rooms, for Things or Places no more intended to be given them, than perhaps they are fit to have 'em.)

For tho I should fall short of the Attainment I am attempting,

The Attempt it self hath translated my Prison into a *Paradise*;

Treating me with Food, and enamouring me with Pleasures that *Man knows not of*.

From whence I hope I may (without Vanity) say

———— *Deus nobis hæc Otia fecit.*

---

T H E

# P O S T S C R I P T.

**A** Certain Husband of *Hampshire* having marry'd a Wife (a little upon the *Junior*) and living twenty Miles distant from her, said,

*That tho he did not use to go to see her, yet, to shew his Love to her, he did write to her sometimes, and to let her know that he was well.*

Now this Distemper (which, as you have seen, first came into my Head) having since fallen into my Heels, hath disabled me to go abroad.

But to shew my Love to the World, I have sent this *Noverint Universi* out among 'em, to let them know that I am well (at this present Writing) except these Bonds.

And as for the principal Question in all Business, *Cui Bono?* what Advantage I propose to my self by this Publication? I'll tell 'em a Story.

A Man that (without Success) had try'd all *Long-Lane*, to sell or pawn his Cloke, casting it slightly on his shoulders, let it fall on the ground, and was walking away.

But the Boys calling after him to take it up again, he fell a cursing :

*What neither buy my Cloke, nor lend me any Mony on't, nor let me leave it in your Lane?*

I

Now



Now by what I am doing, I neither expect to pay my own Debts, nor get any other Man's Place.

Only I desire the Favour of the World to give me a little House-room (without doors,)

*That I may but leave my Cloke in their Lane.*

And yet I expect it won't lie there long neither (tho it be but for the Rarity only.)

An Edition in Religion is as great a Rarity during Reformations in Government, as a mill'd Half-Crown was during the Regulation of the Coin; which made a Man in *Wiltshire* (as 'tis said) ride six miles from home to *Marlborough* to see one.

Then coming out in my name, it will go for a Project of course; which all love to see, and some to be in, tho they are asham'd to own it.

But that I may not *father* more than I *beget*,

I do disclaim being Author of a Pamphlet, intitled, *A Project dedicated not, &c. but to the Unbelieving Club at the Grecian.*

Nor did I ever see it, till I had been more than once charg'd to have wrote it.

And having thus disclaim'd this Project to the *Grecians*,

I believe I shall not be much suspected to have any hand in a late Project now on foot among the *Latins*.

Tho, were it not for the Design, I confess I could like the Scene well enough, having a ridiculous *Cachinnus* to any thing that's *Comical*.

For, as I was saying, were not the Design *Tragical*, the Figure it self would make any Company split their sides with laughing.

*What d'ye think it is?*

A Protestant made by the Pope.

A Thing like a King, disguis'd in a *French Mask*, to give the better opportunity to some of his Subjects (that would be) to pull off their *English Vizards*.

A

A *Lille-bo-lero* of the Church of *Rome*, dispens'd with to counterfeit that *Heresy* abroad which he hath sworn to extirpate at home (as he calls it, if e'er he gets there.)

A *Clerk of a Market*, for holding the Ballance of *Europe*, by Patent from the *French King*, under a *Tenure to load* all the *Grist* to his Master's Mill, on pain to forfeit his Office.

A *Pretender* to the Throne of *Great Britain*, who hath already taken upon him to sell the *Flower-de-Luces* out of the Crown to pay for his Bed and Board at *St. Germain's*; and is now pawning the *Lions* (with the *Harp*) to purchase his Passage to *St. James's*.

By which Offer to split (*Alienam Coronam*) another's Crown (as the sham Mother did another Woman's Child) he hath betray'd his own Nest, and given a natural Evidence against himself (more than a thousand Witnesses) for a *Pretender*.

But were he remov'd as far from the Hearts of all her Majesty's Subjects, as the Protestant Succession lies near her own;

Instead of obliging him to depart the *French Dominions*, he should have my Consent, never to come out of 'em.

*Cælum, non animum mutat.* —

But sure his Holiness at *Rome* don't read our Statutes of *Westminster*.

For else (saving his Infallibility's Presence) he would not think,

By giving his Pupil a Dispensation to turn Protestant, to qualify him for the Trust of the Crown of *Great Britain*; under which no *Occasional Conformist* (tho but from one Protestant Church to another different in Ceremonials only) is admitted to the Trust of a Bailiff of a Borough.

But when his *Sanctity* doth send him, I desire one small Favour into the bargain (if it be not too much trouble to him, and I'll do as much for him another time)

Only to send with him a Supercription upon him (in Red Letters) *This is a Protestant:*

To prevent any Mistakes in my self and other such-like ignorant and malicious People.

And if he would also spare a word or two of the Time and Manner of his Conversion, it might be a great Satisfaction to scrupulous Consciences.

Tho, I confess, I ask it on a secular account.

In 1703. when I made that silly Purchase in *Ireland* (with my own Mony, for the use of other People, as they say;)

A certain sensible Roman Catholick (then aged Forty Years or upwards) fell under a Fit of Conviction of his past Errors in that Church.

This hung upon him till he had qualify'd himself into a *Lease-Taker*.

But having got into possession of some Lands I leased to him, and I gone into *England*, he outlaw'd me in *Ireland*, in an Action of Covenant, to disable me to sue him in Actions of Debt, and hath never paid any Rent since.

Now what I fear is, That if *yonder-t'other-Occasional Conformist* should ever come to be my Landlord, I shall be outlaw'd on the *Crown-side* too.

Then what a fine *Ex-lex*-Condition shall I be in, between Landlord and Tenant!

O! but they tell me there's to be an *Aet* of Oblivion.

And that's no more than what's necessary, to turn the Scandal of *Pretension* to a Right of *Restoration*.

As some poor People in *Ireland* affect to call themselves *Old Proprietors*, tho they or their Families never had any Land there.

But



But whenever that Act comes out, I shall know whereabouts to look for my Name in it, without reading it all over.

And I suppose also, they'll send a *Declaration for Liberty of Conscience* along with him :

For that's as necessary for a Popish Pretender to a Protestant Crown, as 'tis for a *French Privateer* to sail with *English Colours*.

But I don't expect it to extend to the Liberty I have taken with him, and so that will be of little use to me neither.

And perhaps they that have a further Dependance upon it, may find this *Liberty of Conscience* to be but *Hobson's-Choice* at last ;

*To turn Papists, or have their Throats cut.*

But the Tragical part (you know) never comes till all the Sport is over :

*Sero sapiunt Phryges.*

After this, they tell me, there's one thing not quite settled yet ; *How the Subjects shall break their Oaths without forswearing themselves.*

But this (they say) will be made easy too.

For say they (mark this now !)

We have abjur'd the Pretender, *that's Fact.*

But if he hath a Right, he's no Pretender ; *that's Law.*

And whether he hath or no, no one will say to the contrary when he comes here.

*Ergo* (say they) when we abjur'd the Pretender, we abjur'd *No-body* ; *that's Logick.*

Which puts me in mind of a *Liverpool-Merchant*, who upon a Debate (in a great Room at *Westminster*) let fall a Case of Conscience (almost the same with this in point) violently suspected to be his own.

On occasion of the Act prohibiting the Importation of *French Goods* from *Scotland* after the Union,  
This

This Merchant (as it seem'd) had made Oath,  
That some Goods imported by him were not  
imported from *Scotland* to *England* after the Union;  
and yet he did admit in fact, that the same Goods  
were imported from *Edinburgh* to *London* (or *Liver-*  
*pool*) since the Union.

But said he (mark this now, for here comes the  
Parallel)

By the Union there were no such Places left in  
the World as *England* or *Scotland* either, being  
both then converted into *Great Britain*.

By which I observe (by the way) that one Man  
may (with the less Offence) take upon him to blow  
two Kingdoms out of the World, by the Breath of  
one *Affidavit*;

Than another, so much as mention the possibili-  
ty of removing one Mountain of them into the  
Sea by Faith.

(But that's not to this purpose.)

But they say there will be a quicker way than all  
this to discharge the Subjects of their Oaths :

*By burning the Records of that, and all other riff-raff*  
*Stuff since the Revolution.*

And if they do, as good burn 'em in *Smithfield*,  
and save some Faggots.

But it seems, this is not to be talk'd of, at pre-  
sent, till they are got clear of the *Hanover Suc-*  
*cession*.

But that, they say, they have dead-sure :

*For his Electoral Highness lets a Layman say Grace*  
*at his Table.*

Ay, marry Sir ! that's a Fundamental indeed !

To admit a *Layman* to do any thing that's good.

And if they want one to prove it, they can't  
have a fitter Fellow in the two Kingdoms than  
*Teige Cronine* of *Killarny*.

But I had rather find forty Shillings than some of  
our People here should know it.

And

And tho I can't make so free with his Highness,  
 could find in my heart to send one of these to his  
*Lay-Chaplain*, to let him know that if he don't leave  
 off his Grace there, his Master (or Family) are  
 like to have no Meat here, (if some of we can  
 help it.)

But notwithstanding that (without being re-  
 main'd) I believe I can quote a Case in his High-  
 ness's favour,

Of the best *Layman* that ever was in the World,  
 that always said his own Grace :

*Jesus of Nazareth* ; for so he was pleas'd to own  
 himself : *I am Jesus of Nazareth whom ye seek.*

Our Saviour (to qualify him to offer up that  
 eternal Sacrifice of himself) was by God made a  
*Priest for ever after the Order of Melchisedeck.*

For as Paul saith, *That a Priest must always have  
 something to offer* ; so every Offering must be by a  
*Priest.*

But this eternal Consecration of the *Messiah* was  
 to a mystical and invisible Priesthood only ;

And not of the Order of Aaron.

Our Saviour being the Lion of the Tribe of Ju-  
 dah, Of which Tribe no man gave attendance at the  
*Altar.*

And as such, he neither was qualify'd for, or  
 ever took upon him any Order, Function, or Ha-  
 bit in the Levitical Priesthood, or ever receiv'd  
 Tythes, or baptized.

But all the Days of his Incarnation lived as a  
*Layman* upon the Earth.

And yet he always said his own Grace.

And if this be one of the Articles against the  
*Hanover Succession,*

*Haud timeant se jam nequeant defendere Crimen  
 Cum tanto commune*——

But



But I warrant (if the Truth were known to his Highness prays by himself in his own Closet as (they say) King *William* would do.

But why all this Pickering at the *Hannover Succession*?

An honest Colonel going (with King *William*'s Army) into *Ireland*, and being there invited (by some old Friends) into that of King *James's*, said (in his stammering way)

*Your K — Kee — King's a Papist,  
And his Mony's Copper.*

Now if the Partners in this Project would be but as blunt (and half as honest) as this Colonel,

They might (without stammering) strike their Twelve all together:

*Your Hannover Succession is Protestant;  
And they are so proud of their Title, that we can  
handle their Coin.*

Protestant! Ay, but what Protestant? say they  
To admit two publick Popish Churches in his Country?

Yes! according to Treaty with the Emperor.

And how many hundred private Popish Chappels have we in our Country?

But since (as it seems) the House of *Hannover* are turning Papists, these Projectors are cooking up their Pretender into a Protestant, To ply Next-Of-Kin with him.

For all that these modest Men seem to ask at present, is only to have the Crown set at large again:

*Then catch as catch can.*

But all this Cucumber-work of Conversion might have been as well sav'd.

For as for these Adventurers of Soul and Body in this Project of Perjury and Treason, they would have liked the Man better without it.

And for them that intend to abide by their Oaths to her Majesty and the *Hanover* Succession, they won't take him with it.

Oaths ! why, say they, we took Oaths to the late King *James*.

And perhaps I did too.

And had he not discharg'd me, by forfeiting his Crown in violating his Coronation-Oath, I could not have discharg'd my self of it.

O ! but, say they, what can't a Parliament do ?

Why a Parliament can't repeal the Ten Commandments ;

Of which the third is one :

*Thou shalt not take the Name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh his Name in vain.*

The Name of God is in all the Oaths and Abjurations taken by her Majesty's Subjects for maintaining the Possession of the Crown in *Her Majesty*, and the Succession thereof (for want of her Royal Issue) in the *House of Hanover*.

And as long as that Name of God remains in them, Men may think of making Ducks and Drakes of their Consciences as they please ; but God has declar'd himself before-hand in the *Negative*, that he will never give his Royal Assent to avoid or evade 'em :

*The Lord will not hold him guiltless that taketh his Name in vain.*

And remember, 'Tis hard to kick against the Pricks.

By which I am not suggesting any such Thought or Intention in any part of the Legislature :

But am only ecchoing the Humours of these Projectors that would have it so.

Who are turning and winding, and handing up and down their Project in all shapes and figures, to try how it will take, and what is likely to be the best handle to begin it at.

K

Tho

Tho there seems a Preliminary among them not yet adjusted, *Who shall be the Cats-foot in this.*

For tho the Projection may be laid by them that have something to get,

They had rather have it executed by others that have nothing to lose.

*Fools make Feasts, and Wisemen eat 'em :*

*And Wisemen make Plots, and leave Fools to be caught in 'em.*

But perhaps the Reader thinks I am writing with Pigs in my belly : *We's and They's.*

Can I name any in this Project ?

But one :

(Nor desire to know more ; for if I did, I must either be guilty of Misprision of Treason, or turn Informer.)

But that One is as big as Two, *Lewis the XIVth.*

And to prove it upon him, I have more than ten thousand Witnesses.

Her Majesty her self (like King David, worth more than ten thousands of the People)

In her Speech to the Parliament, Octob. 27. 1705.

— *Who is certainly engag'd to extirpate our Religion, as well as to reduce these Kingdoms to Slavery.*

And in her Speech, April 1. 1708. *If ever the Design of a Popish Pretender, bred up in the Principles of the most Arbitrary Government, should take place.*

Which Characters will remain as indelible upon them as the Skin upon the *Aethiops*, or the Spot upon the *Leopard*.

And 'tis not their taking a particular fancy to three or four People of our Country, will convince us of their Love to the *British Nation*.

The Elders of the *Jews* did not recommend the Centurion to our Saviour, as a private Friend to any one of their Families ;

But as a publick Benefactor :

*He loveth our Nation, and hath built us a Synagogue.*

Now



Now if his *French Majesty* would be *Britishly* pleas'd to remit us some of the *Spanish Rents* that his Grandson pays him out of the *West-Indies*, to build our *fifty Protestant Churches* with, or to take off our *Window-Tax*, (which he was the Occasion of ;)

It would be a mighty Illumination of his good Intentions to our Church and State, and a just Cause to recommend him to any good Offices to be done for him here.

Or if it be not his way to trumpet before his *Alms*, But to give all his Gifts in secret ;

Then it seems reasonable that every one should be equally inform'd in private :

By some of those *Round Arguments*, (which indeed, they say, would make a *Cat* speak for him.)

*Ingots of Gold*, split into *Louidor's*, are the cloven Tongues by which he whose Image and Superscription is upon them, talks all Languages.

By these he hath for twenty years past (and still is) holding forth in *High-Dutch* against the *Toleration of the Protestant Religion* in Hungary.

By these (in a third hand) he hath been labouring from time to time to convert the *Ottoman Port* to the *Gallick Faith* :

To change their Consciences with their *Almanacks*, And to break their *Truces* once a Year.

By these he himself once broke the *Triple League*, contracted for Defence of the Protestant Religion.

And by these he is now contracting another, for extirpating it out of the World :

To be compos'd of himself and his *Tenant* of the *West-Indies* as one.

To which they want but one more to make up the third :

And that I did hear too ;

But I have a bad Memory, and won't tell it again.

But which way soever he may separate his Interests,

His Love seems equal unto all :

Having no other Distinctions in his Affections, than that *he hateth one less than another.*

And were it in his Will and Power to change his Nature, and advance his Character to his Title *Most Christian* ;

Yet we all know that *avow'd Maxim* of State-*Policy*, committed to him, as the *Alchoran* for his *Despotick Government* at home, and his *Increase of Power* abroad :

*Never to be Tenant for Life to his own Word ;*

But to hold it *Durante Beneplacito* only.

The Church of Rome (as I understand) have two *Sets of Oaths* ;

*Religious and Politick.*

The *Oaths and Vows of Religion* they make to sit tight and strait upon their Customers, because when once they have put them on, they are never to pull them off again, (*for Maintenance of Holy Church.*)

But the *Politick Oaths* they cut out (like *Riding-Coats with loose Sleeves*) to slip off and on, as there is occasion.

And by this Distinction, I hear, that some of our *nice Casuists*, have given their Opinions of all our *Oaths and Abjurations* since the *Revolution*, as *Politick Things* only,

(*Taken to get or keep Places by.*)

And that if the Jurors themselves do but say so, all others must stand concluded by that Caption :

*For that every thing is as 'tis taken.*

From which Maxim, a Civilian argu'd for his Client (who had taken a *Dutch Merchant-Man* for a *French Prize*,)

That it was a *French Ship*, because his Client had taken her for one :

*And every thing is as 'tis taken.*

But this brings to my mind one of the Stories in that History of *Canoniz'd Saints* mention'd in the Introduction.

A Protestant (as it seems) having been bury'd  
(by stealth) in the next Grave to one of those *Canoniz'd Saints*,

A Catholick going to pay his Devotion to the  
*Saint's Shrine*;

By mistake kneel'd and fell at it upon the Pro-  
testant's Grave:

From whence he heard a Voice,

*The Saint you pray to lodgeth next me ; but I am  
an unfortunate Protestant, bury'd here by stealth, and  
now in Hell for a Heretick.*

By which the poor Heretick seem'd honest, (tho  
simple:)

For had he had some of this Civilian's Law, or  
those *Projectors Cunning*,

He might (by the Catholick's Mistake) have  
made himself the Saint, and his next Neighbour  
the Heretick:

*For every thing is as 'tis taken.*

But tho (as I told you before) I don't know the  
Partners in this Project,

Yet I know who made it.

But that I won't tell you neither, till I have told  
you another Story,

*Of a Trowman of Herefordshire :*

Who using the House of an old rich Attorney  
(that had gain'd among the common People the  
Reputation of a Conjurer ;)

And observing the Kitchen-Chimney well hung  
with Bacon, slipt in, in the dusk of the Evening,  
and hid himself in a Back-Room, till all the Family  
were in bed and asleep.

Then steals away a Fitch, and shuts the Door  
after him.

But the Court being wall'd, and the Night very  
dark, he walk'd round and round, and could not  
find the Gate :

Which



Which confirm'd him that this same Attorney was certainly a Conjuror, and that he would make the Trowman walk about with the Bacon on his back till he had seen him, (which is there esteem'd the inseparable Faculty of a Conjuror.)

Upon which the Trowman invents this Stratagem :

He falls knocking at the door till a Servant-Maid said, *Who's there ?*

The Trowman knowing the Attorney to be covetous as well as cunning,

*Tell your Master (saith he) I have a Present for him.*

The Maid (thinking that a welcome Errand) waked her Master, and lighted him a Candle ;

With which he goes down and opens the Door :

Where the Fellow standing with the Flitch on his back, said, *Sir, I have brought you a Present of a Flitch of Bacon.*

From whence came it ? (saith the Attorney.)

*Nay, from the Devil I think (saith the Trowman) for I am bewitch'd with it.*

On that the Attorney flaps to the Door in a Rage, with a *Get you gone you Rogue you, I'll have no Presents from the Devil.*

But the Attorney had seen the Trowman, and the Trowman (by the light of the Attorney's Candle) had seen the Gate, which was all he then wanted.

Now evermore as long as you live,

Whenever you see *A Protestant made by the Pope,*

*Or A Clerk of a Market by the French King ;*

*Beware Hawk ! 'Tis a Present sent from the Devil,*  
(let who will be the Messenger.)

And the Devil's Name is *Legion.*

And to tell you the truth,

The only thing I like of the Project, is,

*That the Devil is in it :*

(For God and the Devil are never on the same side.)

And

And to tell you a Secret,  
 I intend this as a Trap for the *Legion*.  
 They that are out of this *Project*, will not be  
 offended with my *Postscript*.  
 And for them that are in it, I expect no better  
 Language from 'em than an ugly Woman gives to  
 her Looking-Glass.

**B**UT they say, *Talk of the Devil and he'll ap-  
 pear.*

And I think so too.  
 For just as I had ended this for the Press,  
 I read News from abroad, that this *Royal Pre-  
 tender* is descended into a *Duke of Gloucester* (at  
 last.)

Now what the Devil means by this whimsical  
 Turn in his *Project*, I can't tell.

But if I have any Skill at Conjuraton, it is thus :  
 This *Pretender* can't longer continue his assumed  
 Character of a King, without seeming to run muck  
 as well against the present *Regnant* as the *Hanover  
 Succession*.

Therefore to take off that *Aspect*, they are  
 giving him a *New Vizard*.

For (as I told you at first) he is to be a *Proteus*  
 (or *Posture-Clark*) to appear in all Figures and  
 Shapes, as there shall be occasion.

And in this *modest Habit of Duke only* perhaps  
 (like the Trowman) he may (one dusk Evening  
 or other) be slipt in at one of our *Back-Doors*;

With a Commission for Lieutenant-Colonel in  
 one Pocket,

And a Breviat for Colonel in the other, when-  
 ever the Regiment falls in hand :

(And you know a Man may be made a Serjeant  
 at Law and a Judg all in a day.)

And

And having Mony about him (or perhaps being made Receiver of another's Pension for his own use ;)

He may, in that Interval, be contracting a good Character upon himself :

For a Civil Man,  
Keeping a good Table,  
With a regular Oeconomy ;  
Courteous to his Guests ;  
All his Attendants Protestants (both Clerical and Lay,)

Not a Priest or Papist about him :

(No, they must go to St. James's to dress Turkey-Eggs.)

Speaking mighty kindly of all her Majesty's Subjects,  
(With an Absalom's Wish, that he were but their King to use 'em kinder.)

Why now say his Admirers, *After all this,*  
*What hindreth why this Man should not be baptiz'd ?*

*What hindreth why we should not keep this Duke here for our King (in case of her Majesty's Demise ?)*

For these Projectors would have you to know, that they are none of Blood's Gang, To steal the Crown till her Majesty hath done with it.

No, no, they never mention their Project but with a Parenthesis of (a Salvo Jure to her Majesty for Life.)

However let them keep their Remainder-Man where he is, till that Demise-Day come, and then I hope we shall never see him here :

Or at least, we shall have a Jephthab's-Argument against him ; That if he had no Right to the Possession, he can have none to the Reversion.

Tho I expect that he that sends him, will send some of his *Ratio ultima Regum* with him, that won't hearken to Jephthab's-Argument, unless we also have some of Jephthab's-Men to persuade 'em.



But who can help that?

By the same (and with as good) reason, he may send over one of the Serjeants of his Guards for our King.

However, *Vim Vi repellere licet*, is an old Law not yet repeal'd.

But it would be ill Manners to fall a Prize-fighting in our Sovereign Lady's Presence.

Let her Majesty therefore enjoy the Blessing which that good King Hezekiah contented himself with :

Peace and Truth in her days.

Peace seems near :

But she can have no more of Truth than what is left of it.

Truth hath met with such Usage in the World, that it seems to be flying after Justice : *Terras Astræa reliquit*.

The Prophets in the *Old Testament* were knock'd on the head for telling the Truth : *Ye have stoned the Prophets*.

And when that Oracle of Truth it self came into the World, he died a Martyr to it upon the spot :

For this end came I into this World, to bear witness unto the Truth.

And how his Apostles and Martyrs have fared since, we have all heard.

There are two Trades I would never advise any Man to put his Son Apprentice to :

A Poet, who makes it his Profession to invent Lyes ;

And an Author who thinks it his Duty to tell Truth.

Tho perhaps I have vented some Truths that had been better let alone.

But I write a running Hand, and can no more keep a Secret than a Man in a *Diabetes* can hold his Water.

But if yonder-same *What-d'ye-call-him* (for he hath got so many Names upon him, that no one knows what to call him) must come among us;

Let him come under the same Name,

That her Majesty hath call'd him by,

And that the Parliament have attainted him by,

And that her Subjects have abjur'd him by,

(And what he really is)

*A Popish Pretender :*

That we may know, *Who and who are together.*

Duke of Gloucester ! Here's a double Courant put upon us indeed !

A *Popish Pretender* attainted for a Cheat, (and dead in Law) ever since 13 *Gulielmi* 3.

Starts up again (11 *Annæ Reginae*) for a Protestant Duke of Gloucester, as an *Heir-Apparent to the Crown.* (Why ay ! what else Man ?)

This is these Projectors *Springing-Use*, trump'd up on a *Monday-Morning* to take place upon a Contingency, which (when all other things are ready) they have a Secret to produce into an Event by *Saturday-Night*, (if the *Old-Tide-Waiters* for *Popish Successors* han't lost their *Old-Tricks.*)

Duke of Gloucester ! for all Uses, Intents, and Purposes.

Duke of Gloucester in the first Scene, that he may play the *Butcher of Gloucester* in the last !

But let 'em tofs and turn their *Pan-cake* as often as they will, 'tis the same *Batter* still.

And whoever are Contrivers, Aiders, or Abettors, for bringing in this *Popish Pretender* into any of her Majesty's Dominions, in Possession, Reversion, or Expectancy, under any Name, Title or Pretence whatsoever ; they are Betrayers of their Country, and Conspirators against her Majesty's Person and Government, and the Rightful Succession of her Crown.

Indeed

Indeed were he *proscribed* with an Hundred Thousand Pounds for his Head, If ever he's found upon *Dover-side*;

I should not care how soon he took up his Lodgings at *Calais*.

We have abundance of poor Seamen that would be glad to meet with a *By-Job* (besides their four Pounds *per menssem.*)

And tho I am but a poor Man,

And every thing I say goes for a Jest;

If they that talk so much of Earnest would but get a Clause of six Lines for this *Proscription* clapt into the next Land-Tax Bill,

I can procure City-Security to indemnify the Kingdom (against ever paying the *Head-Money*) for less than five Shillings in the Pound.

And a Hundred Thousand Families of her Majesty's Subjects would sleep the quieter in their Beds for it.

And for my own part, let him then call himself what he would, I'd never draw my Pen against him again:

Being satisfy'd, that (tho perhaps he may now come without calling,)

In that case he would be invited twice, before he came once.

And if any one's angry with me (as I know some will) for all or any the Premises aforesaid, It is however without a Cause.

I have not rais'd any Jealousies in my own Head, to infuse them into other Mens Hearts.

Nor am casting Mists before their Eyes, but trying to clear 'em.

Nor would I cry *Fire*, if I did not smell *Smoke*.

If there is no Design of bringing in this *Crown-Cutter* and *Flower-de-Luce-Seller* among us,

What have we been spending all this Blood and Treasure to keep him out for?



And do we think him any the further from us,  
for our coming nearer to him?

Like the two *Irishmen* that run face to face (in  
the Mall) to try who should meet first.

Nor am I officious in this, being no more than  
what I am bound to by my Allegiance:

*To do my utmost Endeavour to discover and prevent  
all Traitorous Conspiracies.*

And now I think on't, I'll give the Printer a  
Hint, (if he hath a spare Page left) to clap the  
Oath upon it (directed to *Annæ Reginae*) for the  
Benefit of the Publick:

Fancying that some took it without Reading,  
And that some others have forgot it.

Not that I expect (by all this) to convert one of  
these Projectors into an *honest Man*.

But I may chance to give an *Item* to others to  
think 'em *Knaves*.

However I have discharg'd my self, in telling all  
*I know*:

And a little more too; for being got into this  
Game of *Blindmans-Buff*, I can't expect to hit every  
thing I guess at.

But would my Readers (or but three or four of  
them I am just now thinking of) tell but half what  
they know, *this Secret would soon be out*.

————— *Non hæc mihi Crimina fingi*

*Scit bene Tydides* —————

And *Scit bene Tydides* —————

And *Scit bene Tydides* —————

But *Quis legit hæc*?

Nay, let the Printer look to that now.

Tho I fancy this won't lie dormant seven years  
(as it seems my former did.)

For in spite of 'em all, I have an *Author's-Trick*  
left still.

When

When I write,  
(Whether I am believ'd or bely'd for't,  
Lauded or laugh'd at,  
Loved or hated,  
Bless'd or curs'd)

I will be read:

*Ore legar Populi.*————

And I write this in *Autumn*, lest the *Winter*  
prove too hot for it.

For *Truth* is not to be spoken at all times.

---

The

The Form of the OATH directed  
by the Act 1<sup>st</sup> Anna Regina.

**I** A. B. do truly and sincerely Acknowledg, Profess, Testify, and Declare in my Conscience, before God and the World, That our Sovereign Lady Queen ANNE is Lawful and Rightful Queen of this Realm, and of all other her Majesty's Dominions and Countries thereunto belonging. And I do solemnly and sincerely declare, That I do believe in my Conscience, that the Person pretended to be Prince of Wales, during the Life of the late King James, and since his Decease pretending to be, and taking upon himself the Stile and Title of King of England, by the Name of James the Third, hath not any Right or Title whatsoever to the Crown of this Realm, or any other the Dominions thereto belonging: And I do Renounce, Refuse and Abjure any Allegiance or Obedience to him. And I do Swear, That I will bear Faith and true Allegiance to her Majesty Queen ANNE, and Her will defend to the utmost of my power, against all Traitorous Conspiracies and Attempts whatsoever, which shall be made against her Person, Crown, or Dignity. And I will do my best Endeavour to disclose and make known to her Majesty, and her Successors, all Treasons and Traitorous Conspiracies, which I shall know to be against Her, or any of them. And I do faithfully promise, to the utmost of my power, to Support, Maintain, and Defend the Limitation and Succession of the Crown against him the said James, and all other Persons whatsoever, as the same is and stands limited by an Act, intituled, An Act declaring the Rights and Liberties of the Subject, and settling the



the Succession of the Crown, to her present Majesty, and the Heirs of her Body, being Protestants: And as the same, by one other Act, intituled, An Act for the further Limitation of the Crown, and better Securing the Rights and Liberties of the Subject, is and stands limited after the Decease of her Majesty, and for Default of Issue of her Majesty, to the Princess Sophia, Electress and Dutchess Dowager of Hanover, and the Heirs of her Body being Protestants. And all these things I do plainly and sincerely Acknowledg and Swear, according to these express Words by me spoken, and according to the plain and common Sense and Understanding of the same Words, without any Equivocation, mental Evasion, or secret Reservation whatsoever. And I do make this Recognition, Acknowledgment, Abjuration, Renunciation, and Promise, Heartily, Willingly and Truly, upon the true Faith of a Christian.

So Help me God.

---

F I N I S.



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St Paul's Apostolate there were persons  
(whether sufficiently numerous to form a sect  
or party, I cannot say) who held the same  
tenet as Asgilli, and in a more intolerant  
and exclusive a sense: and that it is to  
such Persons that St Paul refers in the  
justly admired 15<sup>th</sup> C. of the ~~Letter~~ <sup>Letter</sup> to the  
Colossians: And that the inadvertence to this  
has led a numerous class of Divines  
to a misinterpretation of the Apostle's Rea-  
soning and a misinterpretation of his  
words in behalf of the dominion notion,  
that the Resurrection of Christ, ~~is~~ <sup>was</sup> the only  
Argument of Proof for the belief of a  
future State - and that this was the great  
end and purpose of this Event. Now  
this assumption is so destitute of support  
from the other Writings of the N. T., and so  
discordant with the whole spirit and gist  
of St Paul's Views and Reasoning <sup>every</sup> ~~on~~ <sup>where</sup>  
where else, that it is a priori probable,  
that the apparent exception in Corinthians V  
is only apparent. And thus the hypothesis, I  
have here advanced, will enable one to show, and



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For Settling the  
*Succession of the Crown*

IN THE  
**House of HANNOVER,**

For Declaring the Rights and Liberties  
 of the Subject, and for Attainting  
 and Abjuring the **Pretender, &c.**

Being his **APOLOGY** for an Omission in  
 his late Defence, publish'd *September 1712.*

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**L O N D O N,**

Printed for *J. Roberts* near the *Oxford-Arms*  
 in *Warwick-Lane.* M. DCC. XIV.

(Price Three Pence.)

MR. ASGILL'S  
EXTRACT

of the several  
Acts of Parliament

For settling the

Succession of the Crown



House of Hanover

including the Rights and Liberties  
of the Subject and for Manner  
and Assigning the same  
with his APPOLOGY for an Opinion in  
his late Defence published 1792.

D O W D O M

Printed by J. Roberts near the Old Bailey  
in 1801.

(Price Three Pence)



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THE  
APOLOGY.

**W**ITHOUT Offence to the Law,  
I hope I may tell a piece of an  
old Story of a Welsh Judg.  
Who being to condemn a Pri-  
soner, convict of a Capital Crime, gave this  
Sentence upon him :

Look you ! you Prisoner at the Bar !

Your Country have found you guilty.

*And the Sentence of the Law is,*

That you go from hence to the place from  
whence you came,

And from thence to the place of Execu-  
tion :

And so I wish Mercy to your Soul.

*Upon which the Goaler was carrying away the  
Prisoner.*

*But a Justice of Peace next the Judg, whis-  
per'd him ;*

*Your Lordship hath omitted a material part  
of the Sentence :*

That when he comes to the place of Execution, he is to be hang'd.

And, well remember'd ! *said the Judg.*

*And on that calls out,*

Hark ye, you Goaler ! bring that Fellow back again :

*Then said,* Look you, Friend ! you must be hang'd too.

*Now since my late Publication, I have met with this Reproof, from some of my Readers :*

'Tis true, you have added to your Postscript the special Oath of Abjuration, as a Memorandum against Perjury ;

But you have omitted a material Act of Parliament, that makes the same Offence High Treason too.

*And well remember'd (said I).*

*And tho I can't recal my Publication,*

*I'll send this Three-penny Messenger after it.*

Hark ye, you honest Men ! that intend to forswear your selves,

*I am no Judg, nor have any Commission to pronounce Sentence ;*

*But if you'l consult your Alphabet, you'l find,*

*That Treason and the Triangle near Paddington, both begin with the same Letter.*

*You know what I mean : A Word to the Wise !*

*And (whether you or any one else believe me or no) I did not omit this Intelligence out of my late*

late Publication, with any Intention to find an  
Occasion for this Apology.

But finding by other of my Readers, that  
the Oath I did subjoin to that Publication, was  
a Novelty to them ;

I do not know but several things in the Se-  
quel may be so too.

And tho all her Majesty's Subjects are not  
equal to one another in their own distinct Qua-  
lities and Estates ;

Yet they being all equally subject to her Ma-  
jesty and the Laws,

It seems reasonable that all should be equally  
inform'd what those Laws are.

And Laws bound up together in large Vo-  
lumes being not every one's reading,

A more brief Communication of them seems  
no Prejudice to the Publick.

And this I make my Apology for the Sequel.

An



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*An EXTRACT of several  
Acts of Parliament relating  
to the Settlement of the  
Crown, the Rights and Li-  
berties of the Subject, and  
the Security of the Prote-  
stant Religion, as by Law  
established.*

---

1 W. & M. *An Act for Declaring the Rights and Li-  
Sessio. 2. berties of the Subjects, and Settling the  
cap. 2. Succession of the Crown.*

**T**HE Lords and Commons in Pa-  
liament having first claim'd, de-  
manded, and insisted upon (as the  
undoubted Rights and Liberties  
of the Subjects of *England*) several Articles  
therein mention'd to have been violated by  
the late King *James*, by the Assistance of  
diver

divers evil Counsellors, &c. in order to subvert and extirpate the Protestant Religion, and the Laws and Liberties of the Kingdom :

The Crown is settled upon their then Majesties King *William* and Queen *Mary*, and the Survivor of them.

Remainder to the Heirs of the Body of Queen *Mary*.

Remainder to her present Majesty (then Princess of *Denmark*) and the Heirs of her Body.

Remainder to the Heirs of the Body of King *William*.

Excluding all Papists, or marrying Papists : And in such case the Crown to descend to the next Protestant in the Settlement.

*An Act for the frequent Meeting and Sitting of Parliaments.* 6 W. & M. cap. 2.

**T**HAT a Parliament shall be holden once in three Years at the least.

And none to continue longer than three Years, to be accounted from the Day on which (by the Writ of Summons) the Parliament is to meet.

After

After the Death of Queen *Mary*, and of Prince *William* late Duke of *Gloucester* :

12 & 13 *An Act for the further Limitation of the*  
 V. 3. *Crown, &c.*  
 1. c. 2.

**T**HE Crown (after the Decease of his then Majesty King *William*, and of her present Majesty, and in default of Issue of her Majesty and of the said King *William*) is settled upon the Princess *Sophia*, Electress and Dutchess Dowager of *Hanover* (Daughter of Princess *Elizabeth*, late Queen of *Bohemia*, who was Daughter of King *James* the First) and the Heirs of her Body being Protestants.

Provided, That each in that Succession shall join in Communion with the Church of *England* as by Law establish'd.

And if not a Native of *England*, this Nation not to be oblig'd to engage in any War, for Defence of any Dominions not belonging to the Crown of *England*, (without Consent of Parliament.)

And that none but Natives (except born of *English* Parents) shall then be  
 Of the Privy-Council,  
 Or Members of either House,  
 Or enjoy any Office or Place of Trust  
 Civil or Military,

Or



Or have any Grant of Lands or Hereditaments from the Crown.

And Judges Commissions to be *Quamdiu se bene gesserint*.

And no Pardon under the Great Seal pleadable to an Impeachment by Commons in Parliament.

*An Act for the Attainder of the Pretended Prince of Wales of High Treason.* <sup>13 & 14 W.3. c. 3.</sup>

**W**HEREAS the Pretended Prince of *Wales* hath, since the Decease of the late King *James*, by the Incitation and Encouragement of the *French* King (being bred up and instructed to introduce the *Romish* Superstition and *French* Government into these your Majesty's Kingdoms) openly and traitorously, with design to dethrone your Majesty, assumed the Name and Title of *James* the Third, King of *England*, *Scotland*, and *Ireland*, and caus'd himself to be so proclaim'd in the Kingdom of *France*, in manifest Violation of your Majesty's most Lawful and Rightful Title to the Crown of these Realms, and of the several Acts of Parliament made, as well for Recognizing of the same, as for Settling the Succession of the Crown, contrary to the Duty of his Allegiance, and to the disturbing of the Peace of these your Majesty's Kingdoms: To the end

B

therefore

therefore that your Majesty's good and loyal People of *England* assembled in Parliament may, in the most solemn manner, express their utmost Resentment of so great an Indignity done to your Majesty's most Sacred Person and Government; and that the said Traitor may be brought the more certainly and speedily to condign Punishment: May it please your Majesty that it may be enacted, and be it enacted by the King's most Excellent Majesty, by and with the Advice and Consent of the Lords Spiritual and Temporal, and Commons in this present Parliament assembled, and by the Authority of the same, That the said pretended Prince of *Wales* stand and be convicted and attainted of High Treason, and that he suffer Pains of Death, and incur all Forfeitures as a Traitor convicted and attainted of High Treason.

II. And for preventing traitorous Correspondence between your Majesty's Subjects, and the said pretended Prince of *Wales*, or his Adherents, be it further enacted by the Authority aforesaid, That if any of the Subjects of the Crown of *England*, from and after the first Day of *March*, one thousand seven hundred and one, shall, within this Realm or without, hold, entertain, or keep any Intelligence or Correspondence in Person, or by Letters, Messages, or otherwise, with the said pretended Prince of *Wales*, or with any Person or Persons employ'd by him, knowing

knowing such Person to be so employ'd ; or shall by Bill of Exchange, or otherwise, remit or pay any Sum or Sums of Money for the Use or Service of the said pretended Prince of *Wales*, knowing such Money to be for such Use or Service ; such Person so offending, being lawfully convicted, shall be taken, deem'd, and adjudg'd to be guilty of High Treason, and shall suffer and forfeit as in Cases of High Treason.

III. And be it further enacted, That where any of the Offences against this Act shall be committed out of this Realm, the same may be alledg'd and laid, enquir'd of, and try'd, in any County of this Kingdom of *England*.

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*An Act for further Security of his Majesty's* <sup>13 & 14</sup>  
*Person and the Succession of the Crown, &c.* <sup>W. 3. c. 6.</sup>

**E**NACTS the Oath of Abjuration ; and to maintain the Crown according to the two Acts of Settlement, &c. makes it High Treason to endeavour to deprive her present Majesty (then Princess of *Denmark*) from her then Succession to the Crown.



1 Anne,  
cap 22.  
in the Ses-  
sion conti-  
nu'd from  
the King's  
Death.

*An Act to declare the Alteration in the Oath of  
Abjuration, &c.*

**W**HEREBY the Form of that Oath is  
alter'd, by inserting her Majesty in-  
stead of his late Majesty ; *viz.*

**I**A.B. do truly and sincerely acknowledg,  
profess, testify, and declare in my Con-  
science, before God and the World, That  
our Sovereign Lady Queen *ANNE* is Law-  
ful and Rightful Queen of this Realm, and  
of all other her Majesty's Dominions and  
Countries thereunto belonging. And I do  
solemnly and sincerely declare, That I do  
believe in my Conscience, that the Person  
pretended to be Prince of *Wales*, during the  
Life of the late King *James*, and since his  
Decease pretending to be, and taking upon  
himself the Stile and Title of King of *Eng-  
land*, by the Name of *James* the Third, hath  
not any Right or Title whatsoever to the  
Crown of this Realm, or any other the Do-  
minions thereto belonging : And I do re-  
nounce, refuse and abjure any Allegiance or  
Obedience to him. And I do swear, That  
I will bear Faith and true Allegiance to her  
Majesty Queen *ANNE*, and Her will de-  
fend to the utmost of my power, against all  
traitorous Conspiracies and Attempts what-  
soever,

soever, which shall be made against her Person, Crown, or Dignity. And I will do my best Endeavour to disclose and make known to her Majesty, and her Successors, all Treasons and Traitorous Conspiracies, which I shall know to be against Her, or any of them. And I do faithfully promise, to the utmost of my power, to support, maintain, and defend the Limitation and Succession of the Crown against him the said James, and all other Persons whatsoever, as the same is and stands limited by an Act, intituled, *An Act declaring the Rights and Liberties of the Subject, and settling the Succession of the Crown*, to her present Majesty, and the Heirs of her Body, being Protestants: And as the same, by one other Act, intituled, *An Act for the further Limitation of the Crown, and better securing the Rights and Liberties of the Subject*, is and stands limited after the Decease of her Majesty, and for Default of Issue of her Majesty, to the Princess Sophia, Electress and Dutches Dowager of *Hannover*, and the Heirs of her Body being Protestants. And all these things I do plainly and sincerely acknowledg and swear, according to these express Words by me spoken, and according to the plain and common Sense and Understanding of the same Words, without any Equivocation, mental Evasion, or secret Reservation whatsoever. And I do make this Recognition, Acknowledgment,

ledgment, Abjuration, Renunciation, and Promise, heartily, willingly, and truly, upon the true Faith of a Christian.

*So help me God.*

*This is the Oath added to the Postscript to the Defence, but is here inserted again in its proper place.*

1 Anne,  
cap. 17.  
*The first  
Parlia-  
ment sum-  
mon'd by  
her Ma-  
jesty.*

*An Act for enlarging the Time for taking the Oaths, &c.*

*Seç. 3.* **T**IS made High Treason, by any Overt Act, to attempt to deprive or hinder the next in Succession to the Crown, according to the two Acts of Settlement.

4 Anne,  
cap. 4.

*An Act naturalizing the Princess Sophia and the Issue of her Body, Exclusive of Papists.*

4 Anne,  
cap. 8.

*An Act for the better Security of her Majesty's Person and Government, and of the Succession to the Crown in the Protestant Line.*

**T**IS made High Treason to affirm by Writing or Print, That her Majesty is not Rightful Queen; or that the pretended Prince

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Prince of *Wales*, or any other Person, have Right, other than according to the two Acts of Settlement.

And Premunire to affirm the same, by Preaching, Teaching, or advisedly Speaking.

And in case of her Majesty's Demise,  
The Parliament then in being,

The Privy-Council,

Lord Chancellor or Keeper,

Lord Treasurer,

Lord President of the Council,

Lord Privy-Seal,

Lord High Admiral,

And all Great Officers of the Queen's Household,

And all Officers Civil and Military,

Are to continue six Months, unless sooner alter'd by the Successor.

And the Privy-Council with all convenient speed to proclaim the next Protestant Successor (according to the said Acts of Settlement) on pain of High Treason.

And all Officers refusing their Commands therein made guilty of High Treason.

And if such next Successor be then out of the Realm,

1. The ArchBp of *Canterbury*,

2. Lord Chancellor or Keeper,

3. Lord Treasurer,

4. Lord President of the Council,

5. Lord Privy-Seal,

6. Lord High Admiral,

} for the  
time be-  
ing,

And

And 7. Lord Chief Justice of the Queen's Bench for the time being,

Shall be Lords Justices in the name of the Successor, to execute all Acts of Government.

And that the next Successor (at any time during her present Majesty's Life) by three Instruments under Hand and Seal, may appoint other Persons (being natural-born Subjects of *England*) to be added to the other seven Lords Justices, of which the Majority (not less than five) may act.

Of which three Instruments,

The Successor's Resident shall have one.

The Archbishop of *Canterbury* one.

Lord Chancellor or Keeper one.

And in case of her Majesty's Death without Issue,

To be open'd in Privy Council.

If no such Nomination, then the other seven Lords Justices to act:

But not to dissolve the Parliament without direction of the Successor:

Nor to assent to any Bill for altering the Act 13 & 14 *Car. 2.* for Uniformity of Common-Prayer, &c. on pain of High Treason.

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*A Previous Act to the Act of Union, for Securing the Church of England as by Law established.* 5 Anne, cap. 5.

ENacts, That the Act 13 Eliz. for the Ministers of the Church to be of sound Religion ;

And the Act 13 Car. 2. for Uniformity of Common-Prayer, &c. (other than the Clauses repealed)

Shall remain in full force :

And that this Act shall be a fundamental part of the Union, and be express'd in the Act of Union.

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*The Act of Union.*

5 Anne,  
cap. 8.

ENacts, according to the second Article, That the Succession to the Monarchy of the United Kingdom of *Great Britain*,

(After her Majesty, and in default of her Royal Issue)

Be and remain to the Princess *Sophia*, and the Heirs of her Body being Protestants :

Exclusive of Papists, or Persons marrying Papists, according to the former Acts of Settlement of the Crown of *England*.

And confirms (*in hac verba*) the previous Act for securing the Church of *England*.

C

With



With a previous Act (*in hæc verba*) for securing the Protestant Religion and Presbyterian Church-Government in *Scotland*.

And according to the 25th Article, all Laws or Statutes in either Kingdom, inconsistent with the Articles of Union, are declar'd void.

6 Anne,  
cap. 7.

*An Act for Security of her Majesty's Person and Government, and the Succession of the Crown of Great Britain in the Protestant Line.*

**E**Nacts the same Clauses of Treason and Premunire, and the same Oath of Abjuration, in relation to the United Crown of *Great Britain*, as is before (4 Anne) for the Crown of *England*.

And that the Act 6 W. & M. for frequent Parliaments in *England*, shall extend to *Great Britain*.

And that any Nomination of additional Lords Justices, already made by the next Successor, shall hold good for *Great Britain*.

*An Act for better Security of her Majesty's Person and Government, &c.* 6 Anne, cap. 14.

**E**Nacts the taking the Oath of Abjuration by Officers in *Scotland*, as was before in *England*.

And two Justices there may summon any Person, and tender the Oath:

And Refusers adjudg'd Popish Recusants convict.

*Act for further Provision for the Election of the sixteen Peers in Scotland.* 6 Anne, cap. 23.

**A**LL the Peers (Electors) are to take the Oaths of Allegiance and Supremacy,

And subscribe the Declaration,

And take the Abjuration-Oath.

And no Person at any Election for Mem. Sect. 13.  
bers of the House of Commons for *England*,  
or *Scotland*, refusing to take the Abjuration-  
Oath (which may be tender'd by the Sheriff  
or chief Person taking the Poll) to be ad-  
mitted to vote.

---

**N**OW tho I understand that some People are pleas'd to be so very angry with my late Publication, as to wish me dead for it, (more ways than one ;)

Yet I am not so angry with them.

For that (in truth) it is those Laws themselves (which I have here extracted) that these angry Men wish dead, (tho not exclusive of me, as I verily believe them.)

Here's a fine Bundle of Revolution-Craft indeed ! (say they.)

Not so much as a Chance or a Loop-hole left for a **Popish** Successor to shew his Parts here, (tho he should be of the Right Line ;)

Or tho we should ever so much long for him ;

And should be so big with Expectations of him, that we should miscarry for want of him.

But (Thanks to our Stars) these Laws (for all these Men) are alive and in good health :

I saw 'em all but yesterday.

And that my single Evidence may not be taken,

I send



*I send out this second Appearance of them, to all to whom these Presents shall come.*

*And tho I have heard old People tell Stories of second Apparitions that use to fright Folks, Don't be afraid of 'em, Readers :*

*Those Laws will bite no body but those that play naughty Tricks, in telling Lyes and forswearing themselves.*

*And even for those Malecontents that don't like 'em, they have a proper Remedy against them, (if they please to take it :)*

*For which I can quote them a Case in point.*

*A very fat Gentleman (who was advis'd by his Physicians that his Health depended much upon Sleep) lodging near a Watch-house, from whence he was frequently disturb'd with nocturnal Commotions (anglice Noises in the Night, for I intend this Three-penny Cut for the common People) gave a Lawyer three Guineas for his Advice ;*

*Whether he could not oblige the Constable to remove his Watch.*

*The Lawyer told him, That was a Point not yet settled in the Law-Books :*

*But this the Lawyer was clear in,*

*That his Client might move his Lodging.*

*Now 'tis very probable, that these Acts of Parliament for settling and securing the Crown in the Protestant Line of the Royal Family, may disturb some Persons, who are advis'd by their own Consciences, that their chief Dependencies are upon a Popish Successor.*

*But*

*But what of all that ?*

*Must the Laws and Rights of the Crown, and the Security of the Protestant Religion, and the Subjects under it, be sacrific'd to the Humours of a few Men, who would have it so ?*

*And so (forsooth) because some People of our Parish don't care to eat Flesh in Lent, all the rest of their Neighbours must, in compliment to them, throw their Beef and Mutton to the Dogs :*

*And because there are some infected Invalids in an Army, all the rest must quit the Camp.*

*No ! no ! there's a shorter Cut for a Cure than this !*

*They that are discontented with the Laws of their Country, may depart in contempt of the Courts that made 'em :*

*There's room enough upon the Continent.*

*And the same contrary Winds that hinder them from bringing their Mahomet hither, will waft them over to him.*

*And so these infected angry Men may embark for Removal of their Lodgings as soon as they please.*

*And for those that are in health and good-humour, 'tis better for them to be jogged out of their Sleep now and then with a little Noise, than to be caught napping in a Lethargy.*

*But methinks they begin to trim a little, to compound their Projection.*

*Do but try our Man (say they) upon an Essay ;*

See

See for Love, and buy for Mony.

Not altogether unlike a Fellow about Town  
some Years ago, that pretended to teach all  
Wind-Musick upon a Tobacco-Pipe, for two  
Guineas a-piece: And if any of his Scholars  
did not like the Trick when they saw it, they  
should have one of their Guineas again.

But for my own part, I have but little  
Mony, and can't spare half of it, to see a Trick  
that I know already.

And they that are fond of that Speculation,  
may (for Sixpence) see The Character of a  
Popish Successor, lately publish'd, without be-  
ing at the expence of trying the Experiment.

But I shall raise more Choler by this way  
of Writing.

For Writing and Reading are in themselves  
commendable things.

But 'tis the way of Writing at which the  
Offence is taken.

And this is the Misfortune of an Author,

That unless some are angry with him, none  
are pleas'd.

Which puts him under this Dilemma,

That he must either ruin himself, or his  
Printer.

But to prevent either (as far as I can) I  
would rather turn Trimmer, and compound too.

And to end all Quarrels with my Readers,  
(if they please to accept the Proposal)

(And



*(And to shew withal that I am no Dogmatical Author)*

*I now say to them all (in Print) what I once did to one of them (by Word of Mouth,)*

*Whoever meets with any thing in what I publish, which they don't like,*

*Let 'em strike it out.*

*But to take off part of the Odium from me,  
They say others write like me,*

*In short Paragraphs :*

*(An easy part of a Mimick)*

*But with all my heart !*

*I don't care who writes like me,*

*So I don't write like them.*



6  
THE  
PRETENDER'S  
DECLARATION

ABSTRACTED

From two Anonymous PAMPHLETS:

The One Intitled

*IUS SACRUM;*

And the Other,

*Memoirs of the Chevalier St. George.*

---

With some MEMOIRS of two other  
**Chevaliers St. George** in the  
Reign of King HENRY VII.

---

Written by Mr. *ASGILL*.

---

*Principiis obsta.*

---

**The Second Edition.**

---

L O N D O N,

Printed by J. DARBY in *Bartholomew-Close*.  
M. DCC. XV.

THE  
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## The Pretender's Declaration Abstracted, &c.

**T**HESE two Anonymous Pieces coming out both at the same time, and publish'd by the same Person, and suited together (as a Scabbard to a Dagger) may be suppos'd to have been written by the same Author.

And perhaps cunningly divided (as he thought) to evade a *double Treason*:

Whether that be so or not, they are Arrows from the same Quiver.

And the Difference is no more, than that in conjunction they are High Treason, within two Clauses of the Act, 4 *Anne*, cap. 8.

And being separated, the *Jus Sacrum* of it self is High Treason within one of them.

By the first of those two Clauses, it is declar'd High Treason, to affirm by Writing or Printing, That her present Majesty is not Rightful Queen of these Realms; or that any other Person hath a Right, other than according to the two late Acts of Settlement of the Crown.

And by the last of those two Clauses, 'tis made High Treason, By Writing or Print to affirm, That the Kings and Queens of England, with the Parliam-

ment, cannot limit and bind the Crown, and the Succession thereof.

Now (you must know) that our Author's *Memoirs* is the Heraldry of his Chevalier *St. George*; blazoning him out as the *Legitimate Son* and Heir of the late King *James II.*

And under this Character, the *Jus Sacrum* hath avouch'd him to be the lawful King of these Realms according to the Laws of God,

of Nature,  
the Civil Law and  
Common Law.

Which is palpable Treason, within the first Clause of the Act, as affirming that her present Majesty is not *Rightful Queen*: But that this Chevalier *St. George* hath that Right, contrary to both Acts of Settlement.

But without this Conjunction, the *Jus Sacrum* of it self is an elaborate and repeated Affirmance, That no Power on Earth can limit, alter, or settle the Crown, from the next of kin to the last Regnant.

Which is a palpable Treason within the last Clause of the Act, as affirming, That the Kings and Queens [of this Realm, with the Parliament, cannot limit and bind the Crown, and the Succession thereof.

Now whether the Author be ignorant of these two late Acts of Settlement of the Crown (which are not the first, second, or third Acts, by which the Crown hath been settled by Parliament)

Or whether he may think himself a bold Man for incurring High Treason, in vindication of his injur'd *Hero*, (as he calls him) I can't tell.

But if that be the Case, perhaps I think myself as bold a Man in telling him of it: (*Consideratis Considerandis*)

However,

However, I am sure to get a Place by it: I can't miss being put into one of the *Examiners*, and advertis'd in the *Post-Boy*.

But because our Author hath given himself the Airs of arraigning the Laws of the Kingdom, as repugnant to the Laws of God;

He shall not have *Silence for Consent*, nor the pleasure to say,

—*Pudet, hac opprobria vobis,  
Et dici potuisse, & non potuisse refelli.*

Tho had his Tinge went no deeper than the Person of his Chevalier (who hath hitherto spent his Reign abroad, to get himself reputed of the Royal Family at home, without advancing to any higher Character than a Pretender) perhaps I might have let it went with him, (as we say in Ireland.)

But this *Holy Thing* call'd *Jus Sacrum* is calculated as a perpetual Almanack for the Succession of the whole Royal Family; interdicting (with pretended Anathema's of Scripture) the House of *Hannover* from the Crown, till all the other intermediate Relations, between her present Majesty and that House, are spent.

---

YOU must know that *Jus Sacrum* in *Latin*, is *Anglice*, *Indefeasible Hereditary Right*.

But our Author (for brevity sake) hath fill'd up his Title-Page with englishing of it: *viz.*

*Or a Discourse whereby it is fully prov'd and demonstrated, That no Prince ought to be depriv'd of his natural Right on account of Religion, &c.*

But



But (by way of Interruption) since our Author begins with *natural Right*, I would ask him a natural Question, Whether in his *Et Cetera* he hath couch'd *natural Infirmities*.

Because if he hath, I can contradict him without going any farther :

By citing a Case of a King depos'd for *Le-prosy*.

2 Chron. 26. *And Uzziah the King was a Leper unto the day of his Death, and dwelt in a several House, being a Leper; for he was cut off from the House of the Lord, and Jotham his Son was over the King's House, judging the People of the Land.*

Now let our Author go on.

To make good the Promise of his Title-page, he lays down three Positions:

1. That Monarchy is of Divine Institution.
2. That Hereditary Succession to that Monarchy is ordain'd by God.
3. That Kings are accountable to none but God, and therefore cannot be divested of their Kingdoms or Characters, but by God himself.

Which Positions he assumes to prove,

By the Laws of God,  
                                  of Nature,  
                                  Civil Law and  
                                  Common Law.

And with all this he happens to ken Logick even to an *Enthymeme*.

Now (bear witness) that I am not going further to contradict his sacred Notions, neither his *Posita* nor *Positiva*, *Postulata* nor *Pestilentia*, *Premises* nor *Conclusions* :

But shall leave them all as I found them (necessary Usage of wearing and tearing, reading and observing only excepted.)

But tho I am not going to contradict him, I hope 'tis no offence to shew how he hath contradicted himself.

Being so unlucky in his Quotations, that the same Texts he brings to prove some one of his Positions do always contradict some other of his Positions, and so overthrow the *English* of his *Jus Sacrum*.

To be sure he begins with Scripture,

(*In nomine Domini incipit omne Malum.*)

Text 1. *By me Kings reign, and Princes decree Justice.*

Then if they decree Injustice, God disowns them on account of their Religion, &c.

Text 2. *Samuel said to Saul, The Lord hath rent the Kingdom from thee, and given it to a Neighbour of thine.*

Then *Saul's* Kingdom was not Hereditary, and was taken from him on account of his Religion, &c. being not a Man after God's own heart, as his Neighbour *David* was.

Text 3. *I anointed thee King over the House of Israel, and gave thee the House of Israel and Judah.*

And yet *David* had then six or seven elder Brothers, who (according to our Author's *Jus Sacrum*) ought to have taken the Sceptre before him.

Text 4. *Solomon swore, As the Lord liveth, who hath set me on the Throne of David my Father.*

But *Solomon* being but a younger Son of *David* by a seventh Venter, while *Adonijah* and other elder Brothers were living; where then is the Birthright (which our Author saith, God always favours?)

Text 5. *God said to Jeroboam, I will rend the Kingdom from the hand of Solomon, and give ten Tribes to thee.*

Contrary

Contrary to the Right of *Rehoboam*, Son and Heir of *Solomon*, if this *Jus Sacrum* be true.

Text 6. *The Lord shall raise up a King over Israel, who shall cut off the House of Jeroboam that day. 'Tis God that raiseth the Poor out of the Dust, and lifteth up the Beggar from the Dunghil to set him among Princes, and to make him inherit the Throne of Glory.*

If Beggars then may be made Princes by Inheritance, what may not Princes be made (*vice versa*?)

Text 7. *David said, God was his Shield and Protector, who subdu'd his People under him.*

And yet *David* was forc'd to fight, not only for his Conquests, but for his own Kingdom, against his own Son.

Text 8. *There is no Power but of God; whosoever resisteth the Power, resisteth the Ordinance of God.*

But it doth not therefore follow, that God never ordain'd any Power but that of Kings; or that it is lawful to resist all other Powers but Kings.

FROM these Texts our Author, by way of Transition, passeth over to Instances of Kings.

1st Instance. *We find Kingly Power invested in the four Kings that invaded the five that liv'd in the Plain of Gomorrah.*

And why not in the five as well as the four?

Tho perhaps our Author is cunning; for it seems the five were beat, till *Abraham* rescu'd them from the four Conquerors, with 318 Men of his own Family:

Which



Which shews those Kings were not very great Monarchs.

Nor (in truth) were the other eight any more than Subjects, or Homagers to *Chedarlaomer*, till they revolted.

Nor doth it appear that they had their Commission immediately from Heaven, as our Author would make all Kings to have.

And therefore methinks so great a Champion for Monarchy should have chose out some other Basis of it than this Example.

2d Instance. *That Abimelech was King of Gera.*

*Pharaoh King of Egypt.*

*Melchisedeck King of Salem.*

*Moses King in Jeshurun.*

But I don't find him positive, That either *Melchisedeck* or *Moses's* Kingdoms were Hereditary; tho I believe he might have been satisfy'd that they were not, and perhaps neither of them real (but only mystical) Kingdoms.

*But to make amends for that, he's confident the Assyrian Monarchy descended from Father to Son for 1300 Years, from Nimrod the first King, without interruption.*

Then *Nimrod* himself had not his Kingdom by Inheritance.

Nor doth he seem to have had much *Jus-Sacrum* Blood in his Veins, being descended of the accursed Race of *Ham*, destin'd unto Servitude.

*Cursed be Canaan, a Servant of Servants shall he be unto his Brethren.*

---

FROM these Instances of Kings, our Author makes a Transition to the Judges that successively succeeded *Moses*; of which there being but one at a time, he infers God's constant Designation for Monarchy.

B

But

But how he can conclude an Hereditary Monarchy from a Successive Elective Justice-ship, is beyond my Logick.

But this he saith was before the Civil Government was well settled ; but that when God came to settle it, he appointed *Saul* a King.

And this is the second time that he hath quoted *Saul*, appointed a King for Life only, as an Instance of *Hereditary Monarchy*.

From thence he passeth on to *David* and his Seed.

Then he quotes the Prophecy of *Jacob*, That the Monarchy should be Hereditary in the Tribe of *Judah*.

*The Sceptre shall not depart from Judah, nor a Lawgiver from between his feet, until Shiloh come.*

This happens to be no news to me, because long before this *Jus Sacrum* came out, from this Entail of the *Jewish Sceptre*, I publish'd a short Treatise,

*That the Title of the House of Hannover to the contingent Succession of the British Monarchy, is a Title Hereditary, and of Divine Institution :*

As being conformable to this Institution of the *Jewish Monarchy* ; besides which, there is not another extant by any special Ordination of God (altho all are by his divine Permission and Providence.)

But this Entail of the Sceptre was to the Tribe of *Judah* in general, without special Limitations to the first and other Sons.

And as it was at first entail'd in the general, so it was afterwards executed in the alternative, sometime in the elder, and sometime in the younger.

And in the first Instance of this Execution, the whole Race of *Shelah* (then the elder House of *Judah*) were pass'd by, and the Sceptre deliver'd to the Descendant of *Pharez* (the younger House)

who

who ever after retain'd it, till the Dissolution of that Monarchy.

Which I presume doth not quadrate with what our Author would have, by his general Maxim,

*That God always favours the Right of the First-born.*  
(Always sometimes.)

Tho the Words strictly are true,

*That God doth always favour the Right of the First-born.*

And so he doth the Right of the second, and the Right of the third, and all the rest :

*For shall not the Judge of all the Earth do Right ?*

But the question is, what that Right is.

The two Tables deliver'd by God to *Moses* upon Mount *Sinai*, are an Abstract of the whole moral Law, which is eternal, and not abolish'd by the Death of Christ.

*I came not to destroy the Law, but to fulfil.*

But with this eternal Law there is recorded a Law of Ceremonies and Sacrifices, and divers other Precepts, which were made but temporary only.

The Law of Ceremonies and Sacrifices was abolish'd by the offering up of that eternal Sacrifice of Christ.

And several other Precepts were prescrib'd for the Use of the *Jewish* Nation only.

Some of which are since become Sin :

As that of one Brother's marrying another Brother's Wife.

Amongst these temporary Laws was that Law of the Birthright, by which the eldest Son was to have a double Portion only, or twice as much as any one of the rest.

But this being but a temporal Law, not incorporated into the eternal Law of the Decalogue, is not obligatory to the whole World, as the moral Law is.



But is changeable, according to the Times or Places in which Men happen to be born or to live.

And even in that there is Variety too.

As in *England* there are divers Inheritances, of which some descend to the eldest, some to the youngest, and some to all the Sons alike.

And the old Custom of Thanistry in *Ireland* (*detur digniori*) left the Estate to the most worthy of the Family :

Which (in truth) was generally interpreted to him that had the greatest Power to keep it from all the rest.

And for a quite contrary reason, the Borough-*English* gave it to the youngest Son, as most unable to help himself.

But there being such Diversities of Inheritances, no one can determine what is the Right of elder or younger, without distinguishing according to the Times and Places where they are born and live.

**B**UT our Author (to do every thing extraordinary) hath quoted Instances in younger Sons, to prove the Birthright of the elder.

1. *That Abraham obtain'd the Promise of the Kingdom for Isaac his First-born Son.*

Now (in truth) *Isaac* was his last-born, and born after *Abraham* and *Sarah* had quitted all hopes of Issue.

2. *That this Promise was renew'd to Isaac for his Son Jacob.*

And yet *Jacob* had then an elder Brother.

3. *That Jacob prophesy'd of the Kingdom for Judah.* And yet *Judah* was but a fourth Son, and seems to have the Nomination of the Sceptre fallen to him, in default of his three elder Brothers :

*Reuben* for Incest, and *Simeon* and *Levi* for Bloodshed.

So that these three were set aside on account of Religion, &c.

By which our Author seems cruelly to mangle his *Jus Sacrum* of Birthright.

---

**B**UT to make out for this (and because *Junctajuvant*) he saith that Priesthood was Hereditary as well as Monarchy, and that the Son or nearest Kinsman always succeeded the Father, till *Aristobulus* thrust out his elder Brother *Hircanus*.

Which I presume our Author don't relate historically only, but by way of Instruction, that this Succession in Priesthood may be reviv'd.

And then the eldest Son of an Archbishop must be always Archbishop :

And so for Bishops, Deans, and the inferiour Clergy.

And if no Sons, then the Function to go to Daughters ; for our Author makes all Inheritances alike, and depends much on the Daughters of *Zelophehad*, who inherited to their Father in default of his Issue Male.

Tho this won't suit with Monarchy neither, unless he would have all Daughters to inherit the Crown together as Coheirs.

Which may convince us, That the *Jura Coronæ* or Laws of the Monarchy, and those of paternal Inheritances, are not suited to answer one another in every point.

---

**B**UT to follow our Author :

From the Old Testament he makes a Transition to the New.

And first he is mightily pleas'd with the Law, which the Farmers of the Vineyard had got among them -

themselves: *This is the Heir, let us kill him, and we shall have the Inheritance.*

Which our Author saith these Farmers had from the Light of Nature.

For, saith he, *it is not to be presum'd that they were skilful in human Laws.*

And in my Conscience I believe so too.

Nor doth our Author seem over-skilful in Divine Laws.

For that, in fact, there never were any such Men in the World as these Farmers; our Saviour putting forth this (as other Parables) by way of *Enigma's*, and not as real things.

Another Quotation he takes from our Saviour, *The Children of the Kingdom shall be shut out.*

From whence he infers that God may translate Kingdoms from one Family to another, but not Man.

But doth not God act by Man?

And if all Power be of God, then what is done by the Power of Man, is done by the Power of God.

**B**UT of all Texts he seems to cling closest to that of *Paul; If Sons, then Heirs.*

But this implies there must be something for the Sons to inherit to, which another Apostle hath elsewhere signify'd; *To an Inheritance incorruptible, and that fadeth not away, reserv'd in Heaven for you.*

But there are no such Indefeasible Inheritances among Men.

Man hath nothing on earth but what is corruptible and changeable by Time and Place: *Time and Chance happen to every thing under the Sun.*

*Tempora mutantur, quoque nos mutamur in illis.*

FROM



FROM these Texts (as the Laws of God) he makes a Transition to the Law of Nature.

By which he saith, *'Tis natural for Men to provide for their Children.*

*And for this he appeals to every Man's natural Affection, That if he had never so much Possessions, he would leave them all to his Children.*

What, all to his eldest Son only? For if not, it don't suit our Author's purpose.

And in truth, natural Affection would be but a random Title to Estates, and perhaps to Kingdoms too.

*Maximilian the Emperor having two Grandsons, Charles and Ferdinand, had intended the Kingdom of Spain for Ferdinand (whom he best loved) but was disappointed.*

FROM the Law of Nature, our Author passeth to the Civil Law.

By which he saith *that the Prince (much less the People who are under his Subjection) cannot take away the Succession that belongs to his lawful Heir.*

But this don't say that the Prince and People together cannot.

Nor is there any Succession belongs to the Heir, unless the Predecessor leaves him something to succeed to.

Then he falls into his *Jus Sacrum* again, *That Kingdoms are given by God, &c.*

But here he betrays the Shortness of his Memory.

For first he saith, *The Right of Succession is a publick Agreement between Prince and People, which obligeth both Parties.*

Whereas

Whereas afterwards he affirms, *There's no Original Contract between King and People ; and that all the King saith or doth to them is purely voluntary, but that what they say or do to him is binding.*

2. By this his Civil-Law-Law, he hath made it out, *That the Renunciation of Philip Duke of Anjou to the Crown of France, is void against his Issue.*

Which I suppose is a Slip beyond our Author's present Commission.

Tho (with our Author's leave) I apprehend the Maxim of the Civil Law to be a Reverse to what he would have.

The Civilians say, *Heredes facti, non nati.*

No Man is born an Heir, any farther than the Laws of his Country make him so.

And by their Law, if a Father by Will saith, *I make A. B. my Heir ;* that *A. B.* (tho a Stranger in Blood) shall inherit the Estate against the Son.

Which shews that the Inheritance is annex'd to the Right of the Estate, and not to the Person of the Son ; who during the Life of the Father hath only a Chance to be Heir or no Heir, as the Estate shall be either left to him or dispos'd from him.

**F**ROM the Civil Law our Author passeth over to the Statute Laws of all Kingdoms, but what are Elective.

But whence came Elective Kingdoms, if all be Hereditary ?

But he saith he should swell his Pamphlet too big, to enumerate all the Laws of this Kingdom in favour of Hereditary Right, from the Conqueror to the Revolution in 1688.

An Emphatical Year ! But what need of Statute Laws in favour of a thing that can't be otherwise ? (as he saith.)

For

For Instances he quotes,

1. *That William the Conqueror took care to have Allegiance twice sworn to him and his Heirs.*

That was to him and his Successors, *Heirs of the Kingdom*; which happen'd to be *William* his younger, and not *Robert* his eldest Son.

2d Instance. That *William Rufus* got the Subjects to swear *Allegiance* to him, being jealous of their Affections to his eldest Brother *Robert*; *Reasons of State* inducing him to those Measures.

O-ho! Now we have got to a fifth Law, *Reasons of State*: *Anglice, Arcana Imperii*, to rule the other four by.

But *William Rufus* having no Issue, our Author saith he'll say no more of him, or any of his Successors, till *Henry VIII.*

Why if he won't, I can't help it:

But if he won't, I will.

For that neither this *William Rufus*,

Nor *Henry I.* (his younger Brother)

Nor King *Stephen*,

Nor King *John*,

Nor *Henry IV, V, or VI.*

Nor *Richard III.*

Nor *Henry VII.* (without conjunction with his Queen) did either of them succeed to the Crown of *England*, according to the Right of our Author's *Jus Sacrum*.

For that during each of their Reigns there was in being one or other of the Royal Family nearer ally'd in Blood to the Crown, according to the Right of paternal Inheritances in *England*.

But these Breaches came to be heal'd in the Person of *Henry VIII.*

By which I am fallen in with my Author again; where I find he hath met with something he is mighty fond of, and hath made it his Pin-basket of Instances.

C

He



He saith, that by the Act 25 Hen. 8. the Remainder in the Crown (after default of Queen Elizabeth's Issue) is limited to the right Heirs of King Henry VIII. for ever, by course of Inheritance, as the Crown of England hath been accustom'd and ought to go.

Which Statute (he saith) the Lords and Commons took an Oath to defend :

And which, he saith, hath not been repeal'd.

For (saith he) *tho* some necessary Laws have been since made for the Security of our Religion and Civil Rights, yet the Right of Inheritance is still in force.

For (saith he again) if the Right of Succession could be taken away, it might be ask'd by what Right the Kings of England assume the Title of Kings of France, when by the Consent of all the Estates of France, the Succession of that Kingdom was adjudg'd to Philip de Valois against Edward III. when otherwise by the Common Law the Kingdom was due to Edward III. as Heir of his Mother.

Now by our Author's lusty Skip from William Rufus to Henry VIII. and his Blazoning this Statute at large, and printing the words [AS THE CROWN OF ENGLAND HATH BEEN ACCUSTOM'D AND OUGHT TO GO] in great Letters; and saying that this Statute was sworn to, and never repeal'd :

I find he hath singled it out as a Standard for his Chevalier to demand the Crown of England by, as Heir at Law to Henry VIII. according to that Settlement which the Lords and Commons then swore to.

But those Lords and Commons are dead.

And the present Lords and Commons have sworn to the present Settlements :

Which are no ways contradictory, but pursuant to that Settlement in Henry VIII.

When

Whenever a Fee (or perpetual Estate) is limited, the word *Heirs* is inserted, without which the Fee will not pass.

But this is so inserted as a word of *Limitation* only, without giving any Title or Property, either in Possession or Reversion, to the Son or next of kin to him to whom the Estate is so limited.

For whenever a Remainder in Fee is limited to a Man and his Heirs, he himself, without his Heirs, may limit away that Fee again to whom he pleaseth.

So in this Case of the Crown, where the Remainder is limited to *Henry VIII.* and his Heirs, that Remainder remains subject and liable to be limited again by the like Legislative Power, by which the former Remainder was limited.

And pursuant thereunto, that Remainder hath been again limited by the two late Acts of Settlement.

By which there is nothing left for our Author's Chevalier, tho he were the Person that he would have us think he is.

Nor is there any Right of the Crown left to descend to any of the Royal Family, but to whom the same is limited by the present Settlements.

And such Limitations of Inheritances away from those who would otherwise have a Right to succeed, are allow'd in all Estates of Inheritance.

For 'tis not what the Father *lived seiz'd of*, but what he *died seiz'd of only*, that descends to the Son.

Therefore if this Chevalier *St. George* (or any one else for whom our Author writes) are coming to claim any Inheritance of the Crown from *Henry VIII.* he may inform them (if he pleaseth) that 'tis otherwise dispos'd of.

And by the same, and with as good reason as they would claim the Crown as limited to *Hen-*

ry VIII. and his Heirs, they may also claim all the Crown and Abby-Lands, of which the same Henry VIII. was ever seiz'd to him and his Heirs.

And as for the Kings of *England* assuming the Title of Kings of *France*, notwithstanding it was determin'd against *Edward III.* by the States of *France*;

Neither *Edward III.* nor any King or Queen of *England* ever join'd with the States of *France* in that Determination: and therefore the Kings and Queens of *England* are no more bound by the Acts of the States of *France* (done without their Consent) than they would by any pretended Acts in *England* without their Royal Assent.

**B**UT to return to our Author, he tells us that he hath now discharg'd what he promis'd to prove, That Hereditary Succession to a Monarchy is of Divine Institution.

From whence he saith, *It necessarily follows that neither their Elections or Title are owing to the Voice of the People; which makes them independent of their Approbation or Dislike, and consequently not accountable to them.*

But as necessary a Consequence as it is, yet I find he thinks it necessary to try to prove it over again.

*For this he saith, It is a Maxim in our Law, as antient as our Constitution, That the King can do no Wrong.*

By which our Author would have us understand, That tho a King should happen to do that which would be wrong in another Man, yet that the King, by his doing it, converts that Wrong into Right, according to that antient and laudable Maxim:

*Turpia*



*Turpia Cerdoni, Volesos Brutosque decebunt.*

But this Maxim in our Constitution, *That the King can do no Wrong*, is well grounded :

For that there are known Laws of the Kingdom suitable to our Constitution, by which the King is to govern, and which if he observes he cannot err :

And whatever he acts against them, is void and goes for nothing.

**T**HEN our Author falls to enumerating the usual Texts for Duty and Reverence to Kings.

Which he saith *the Republicans would attribute to good Kings only.*

But he confutes them by saying, *That tho God may in his Rewards and Punishments distinguish between good and bad Kings ;*

*Yet that there is no such distinction to be made by the People, who are to love and obey their Kings all alike, good or bad, merciful or cruel.*

Why ay ! for you know Subjects are but a parcel of Dogs or Swine : And you also know what's as good for a Sow as a Pancake.

But besides he tells us, *That we ought to be more easy under a Tyrant's Government, because he is appointed by God to punish the Sins of the People :*

In the nature of Confessors to enjoin Penance.

**T**HENCE he proceeds to the Coronation-Oath.

*'Tis granted (saith he) that when Kings are set on the Throne, they are accustom'd to take an Oath : (for fashion-sake, it seems.)*

*But*

*But to whom ? Not to the People, but to God alone, who is the sole Avenger of the Breach of it. So the Judgment of its Violation is to be refer'd not to the People, but to God to whom the Oath is taken.*

*But, saith he, the People swear expressly to the King, so as the People are bound to the King and his Heirs for ever.*

*And yet, saith he, none of the Subjects are punish'd for Perjury in breaking their Oath; but for violating the King's Laws and Royal Majesty.*

*Wherefore (saith he) the Oath is not mutual (as is given out by Men of pernicious Principles :)*

*But the King swears to God,*

*And the People swear by God to the King.*

*And if Swearing were not a Sin, I would swear that here are some of the nicest Distinctions of Swearing and Forswearing that ever I heard of.*

*But the Abstract of the whole is this :*

*That Perjury in a King is a Sin against God, but no Sin against Man.*

*And that Perjury in a Subject is a Sin against Man, but no Sin against God,*

*But what a Republican King was Henry V. (not the least Glory of the Norman Race) who refus'd to accept the Homage tender'd him by the Nobles and Commons, till he had first taken his Coronation-Oath ?*

*Giving them thanks for their Goodwill, but saying, That he would by no means accept of their Tenders, till he was crown'd, and had taken on himself as serious Obligations to be a good King, as he could lawfully desire should be laid upon them to be loyal Subjects.*

*And when Charles V. of Spain insisted to have Allegiance sworn to him before he swore to the Observance of the Laws, there arose a Contest, which was at last accommodated by some particular*

tical Persons first swearing Allegiance before his Coronation-Oath, and the rest afterwards.

---

**B**UT our Author (to distinguish Kings out of their Oaths) hath more Distinctions still.

There are (saith he) two sorts of Limitations; one by Concession, and the other by Coercion:

And that all the Acts of Kings are Limitations of Concessions only.

He allows that a King may if he please (like God) limit himself to his Subjects by way of Concession only, by granting them such and such Laws:

Which he saith is all the Original Contract between King and People.

And which yet (he saith) is neither Original nor Contract.

Not Original, because Laws are made by Kings: Therefore (saith he) Kings must be before Laws.

And had he flung but one Bar's length further, That Kings were before Men too, he had made his *Sacrum a Sacrissimum*.

But God ordain'd a Law for the Kings of Israel (*Deut. 17.*) above 300 Years before they had a King.

Which Law the Kings at their Coronation swore to observe as the *Jura Corona*.

2 Chron. 23. Then they brought out the King's Son, and put on him the Crown, and gave him the Testimony, and MADE him King.

---

**B**UT our Author makes a special Challenge to produce the Law that made the first King in England.

Why (*in promptu causa est*) The Law of Arms.

All



All Governments arose at first by Accident or Occasion, and increas'd by degrees to what they are.

*Nimrod* was a Huntsman before he was a King; And from killing of Beasts, he became a Conqueror of Men.

*He began to be a Mighty One in the Earth, he was a mighty Hunter before the Lord.*

And the first Kings by Increase of Power growing formidable to their Neighbours, put their Neighbours upon chusing Kings (or Generals) to match their Enemies.

And thus the *Israelites* once chose *Jephthah*: And for the Success they had under *Gideon*, they offer'd to chuse him King, and entail it on his Family.

*Rule thou over us, thou and thy Son, and thy Son's Son; for thou hast deliver'd us from the hand of Midian.*

But *Gideon* refus'd it.

But Wars breaking out again and again upon them, they ask'd of God a King to go in and out before them, and fight their Battels like other Nations.

And thus the *Romans* in time of War chose a Dictator for General, till at last one of those Generals detaining, by Force, the Power first deliver'd him by Consent, made himself Emperor.

And thus 'tis said that those *Saxons* in *Germany* (before their Invasion of *Britain*) were govern'd by twelve Cantons, who in time of War chose one General.

And having got footing here, they at first canton'd out the Country into eight Kingdoms.

Which was soon reduc'd to seven, call'd the *Heptarchy*.

And after that, the seven to six.

Then the six to two.

And



And last of all, the two to one, by King Egbert ; who is therefore said to be the first Monarch of England.

And there's a Categorical Answer to our Author's Question ; *By what Law the first King of England was made ?*

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**B**UT to return to our Author, who hath more News for us still.

The last he told us, was, That the King's Oath to the People was not mutual.

Now he tells us, *That the Laws which the King makes are no Contracts, nor binding to him, being wholly Concessions on his side.*

And for an Instance he cites *Magna Charta* ; which he saith *begins our Statute-Book, and is solely from the King, of his mere and free Will.*

And so, forsooth ! because this *Magna Charta* stands first in Mr. Keeble's *Statute-Book*, there must never have been any Laws or Statutes in England before.

Whereas the Articles in this Charter were the antient Rights demanded by the Peers, and allow'd by *Henry II.* and King *John*, and after confirm'd by *Henry III.* and his Successors.

And if our Author had read it through, he had found the last words to be *Ratify, Approve, and Confirm.*

---

**B**UT our Author, from all these nice Distinctions, hath made a flat Conclusion :

*That the sole Legislative Power is in the King.*

For which he cites the Form of the Act :

*Be it enacted by the King, by the Advice of the Lords, and the humble Petition of the Commons, &c.*

D

And

And he hath put his &c. in a lucky place: for the very next words are, *And by the Authority of the same.*

Which words are inserted in all the Acts backwards to 1 *Edw.* 4.

And from thence backwards, there are words that amount to it.

And 'tis strange that none of the Kings or Queens of *England* ever understood their own Privilege, till this Chevalier's Attorney-General found it out.

But never too old to learn:

Better late than never.

This may soon be alter'd when the Chevalier comes.

'Tis but changing the Writs of Summons to Parliament into so many *Subpœna's ad Testificandum*, for the Peers and Commons to come and witness such Laws, as the King is going to make by himself.

And when they come, to be employ'd as Scriveners and Clerks to draw and ingross them.

But the Title of the Money-Bills must be alter'd.

And instead of, *An Act for granting an Aid to his Majesty, for the Uses therein mention'd;*

It must be, *An Act for granting an Aid by his Majesty, from his Subjects to himself, for such Uses as he shall think fit.*

And as for the Coronation-Oath, since 'tis a thing only between God and the King, 'tis no matter to the Subjects to know the Contents.

And so the King may either take it in private or let it alone, (as he pleaseth) and celebrate his Coronation as a Lord-Mayor's-Shew only.

BUT



**B**UT after all this, our Author hath Plumbs  
in his pocket for us.

He tells us, *That tho the King is not bound,*

*By any Oaths that he takes,*

*Or Laws that he makes;*

*Being all but free Concessions only:*

(And so he that gives them can take them away)

*Yet he saith, that if his King be kept in good humour,  
and not otherwise provok'd by rebellious Wives, Chil-*

*dren, or Servants;*

*That 'tis likely he may be kind to his Subjects:*

*But that they have no other way for it.*

Why then I wish him a good Corn-cutter.

But why rebellious Wives put so close with

Servants?

This Courtship won't gain Female Profelytes.

A Blessed Reformation!

The King to be *A-la-mode de France.*

And the Husband *A-la-mode de Spain.*

**B**UT since our Author hath so admirably per-  
form'd his part, in making good his Title-  
Page;

I'll assist him with a Cast of my Office, to draw  
his Chevalier's Declaration for him in form, from  
the Model and Maxims of his *Jus Sacrum*:

*That I may make good my Title-Page too.*

## *The Pretender's Declaration.*

**J**AMES the Third (by virtue of Depositions taken in Chancery) of *England, Scotland*, (but not *France*) and *Ireland*, Chevalier.

Whereas one *William Henry Nassau*, with divers tumultuous and malicious People, did in the Year 1688. make a Revolution; by continuance whereof We have been hitherto kept out of these Kingdoms, contrary to all Justice and Equity:

In tender Consideration whereof, and for that such Matters are properly relievable by Declarations, and a particular Act of Oblivion with general Exceptions:

We therefore of the Premises not being ignorant, do hereby of our certain Knowledg and Remembrance publish and declare our selves to be the sole rightful King of these Realms (except *France* as aforesaid) against all Occupiers and Possessors thereof.

And do thereupon demand admittance thereunto, without Fraud or further Delay, according to the true Intent and Meaning of these Presents, and of two late Pamphlets publish'd on our behalf; the one intitled *Jus Sacrum*; and the other, *Memoirs of the Chevalier St. George*.

And whereas we have been inform'd, that since the said Revolution in 1688. and also aforesaid for the space of 500 Years last past and upwards, the Crown and Royal Dignity of our said Realms have been from time to time invaded and incroach'd upon by divers riotous Assemblies, who have taken on them to frame and devise certain things call'd Statutes, or Acts of Parliament, therein said to be enacted by the Authority of the

King,

King, Lords, and Commons, in manifest diminution of the sole Legislative Power of the King:

Therefore in Vindication of such our Right, We do hereby declare, That all and every the things aforesaid, call'd Acts or Statutes, made or said to be made by Authority of Parliament, to have been totally void *ab origine*. And therefore do legislate and enact, That all the pretended Records thereof be and are hereby abrogated, repeal'd and annul'd, to all Intents and Purposes whatsoever, (necessary Uses only excepted.)

And for preventing the like Abuses for the future, We do hereby of our selves and by our selves, in our own Person, and as a Noun Substantive only, enact and legislate, That from henceforth, instead of the Forms aforesaid, all Acts of Legislature shall run in Form following, viz.

*Be it enacted by the King's most Excellent Majesty, with himself and by himself, of his own mere Will and Pleasure, without any Advice or Consent of the Lords Spiritual or Temporal, or Commons, either in or out of Parliament, or Authority of the same; That, &c.*

And We do hereby, of our selves as aforesaid, legislate, That to the Coronation-Oath shall be added this Clause:

*Provided nevertheless that this Oath shall be no ways binding to the Crown, for preserving any Laws, Rights, or Liberties of Church or State therein mention'd; the same Oath being an Act of Concession only, and not of Obligation: And that the Violation thereof shall not be esteem'd any Sin against our Neighbour.*

And whereas the Titles of Crowns are no ways alienable from their Heirs; now pursuant to the said Maxim, and for Value receiv'd from his most Christian Majesty Lewis XIV. We do for us and our Heirs grant and renounce the Right and Title of



of the Crown of *France* to his said most Christian Majesty and his Heirs.

And for quieting the Minds of our loving Subjects against Fears of our Displeasure for things past, We do hereby declare, That all and every of them who shall without Fraud or further Delay come in and submit themselves to our absolute Pleasure and Disposal, shall have our Royal Grant of Concession to enjoy their Lives and Estates during our Royal Will and Pleasure, (and Good Humour.)

[Except all and every Person or Persons, who in Council, Field, or Garison, either in *England*, *Scotland*, or *Ireland*, were any ways advising, aiding or abetting the said Revolution in 1688.

And except all Persons, who since the 13th of *February* 1688. have voted in either House of Parliament in *England*, *Scotland*, or *Ireland*.

And all other Officers, Civil or Military, who have taken the Oaths of Abjuration; (other than such of them who shall abjure the same back again.)

And except all Persons, who by Writing or Printing, Thought, Word, or Deed, have defam'd Us and our Title.

And except all Protestants whatsoever (not being *Jacobites*.)

And except all such Person or Persons, as We shall from time to time think fit to except by Name, on account of their Religion, &c.]

## Some MEMOIRS of Two Chevaliers St. George in the Reign of HENRY VII.

**A**LL Pretenders have an equal Liberty (with Poets or Painters) to call themselves what they please.

And our Author having call'd his Pretender Chevalier St. George, I call mine so too.

**K**ING Edward III. had four Sons, neither of which came to the Crown; but the Descendants of each of them did.

1. *Edward the Black Prince of Wales*, who had Issue *Richard II.*

2. *Lionel Duke of Clarence*, from whose Daughter and Heir descended *Edward IV.*

3. *John Duke of Lancaster*, whose Son *Henry* came to be *Henry IV.*

4. *Edmund Duke of York*, from whom *Edward IV.* was descended by the Father's side.

*Richard II.* being depos'd, and *Lionel Duke of Clarence* and *John Duke of Lancaster* dead, *Henry* (Son of *John Duke of Lancaster*) was invited to accept the Crown; which he did by the name of *Henry IV.*

And left it to *Henry V.*

Who left it to *Henry VI.*

Which three *Henrys* were call'd the Line of *Lancaster.*

Tho

Tho during their Reigns there were Heirs of the elder House of *Clarence* intermarry'd into the House of *York*.

But in the Reign of *Henry VI.* *Richard* Duke of *York* began the Civil Wars between the two Houses.

Who being slain in Battel, *Edward* his Son prosecuting his Claim, recover'd the Crown (from *Henry VI.*) and died seiz'd of it by the Name of *Edward IV.*

Leaving two Sons, *Edward V.* and *Richard* Duke of *York*, and a Daughter *Elizabeth*, and other Daughters;

And a Nephew, *Edward Plantagenet*, (Son of *George* Duke of *Clarence*, his next Brother:)

And *Richard* Duke of *Gloucester* his youngest Brother, and two Sisters, (or some say Aunts;) *Elizabeth* marry'd to the Duke of *Suffolk*, and *Margaret* to the Duke of *Burgundy*.

*Edward V.* was proclaim'd; but before he was crown'd, *Richard* Duke of *Gloucester* usurp'd the Throne, by the Name of *Richard III.*

Secur'd his Nephews *Edward V.* and *Richard* Duke of *York*, under ground;

And sent his Niece *Elizabeth* and Nephew *Plantagenet* Prisoners to *Hutton-Castle* in *Yorkshire*:

And was in quest after *Henry* Earl of *Richmond* (a remaining Descendant of *John* Duke of *Lancaster* by his third Wife) upon which, the Earl escap'd to *Flanders*.

But King *Richard* having by this Usurpation and Tyranny render'd himself odious to the People, they sent an Invitation to the Earl of *Richmond* to come and accept the Crown, and to marry Lady *Elizabeth*, King *Edward*'s eldest Daughter.

Which the Earl accepted; and landing with an Army of 2000 Men, and being join'd by others, gave King *Richard* battel at *Bosworth-Field* in

*Leicester*.



*Leicestershire*, 22 August 1485. where King *Richard* was slain, and the Earl proclaim'd King by the name of *Henry VII.*

Before he left the Country, he sent for Lady *Elizabeth* and *Edward Plantagenet* from *Hutton-Castle*, and sent the Lady to the Queen Dowager her Mother, but *Plantagenet* Prisoner to the *Tower*.

In *October* following the King was crown'd, and the Crown entail'd by Parliament on him and the Heirs of his Body, without any Entail of the Reversion.

The 18th of *January* following he marry'd Lady *Elizabeth*.

But the delaying her Coronation, and imprisoning *Edward Plantagenet*, had disgusted the People, and gave them an Impression of him, as having an Aversion to the House of *York*, whose Right they prefer'd to his.

And in order to blast his Title, it was rumour'd about that *Richard* Duke of *York* was not murder'd with his Brother *Edward V.* but permitted to escape, and was still living.

To carry on this Project, one *Simon* an *Oxford* Priest undertook to get Duke *Richard* personated by (one of the Priest's Pupils, a sprightly Lad of about the Duke's Age) *Lambert Simnel* a Baker's Son.

But another Rumour arising about the same time, that *Edward Plantagenet* was escap'd out of the *Tower*, (which seem'd more probable than the Resurrection of Duke *Richard*;) )

*Simon* transform'd his Pupil *Simnel* from Duke *Richard* to *Edward Plantagenet*.

By which, *Simon* ('tis said) aim'd at a Bishoprick.

The Sisters of *Edward IV.* (some say Aunts) being in the Project to trip up King *Henry's* heels, that the Crown might revert to the House of *York*.

For tho *Simon* buoy'd up *Simnel* with hopes of a Crown for himself, the Lad was only singled out for a Tool to run the Gauntlet of Fortune.

But this being a Scene that would act better abroad than at home, *Simon* sail'd with his *Simnel* into *Ireland*, where the Affection for the House of *York* was highest :

Where 'tis said they made the first Address to the Earl of *Kildare* Lord Deputy, who being (or seeming) possess'd with the Pretence as true, first communicated it to the Nobles, and after let it take vent among the People :

Who (as the History saith) either out of Affection to the House of *York*, or Pride to give *England* a King, proclaim'd *Simnel* King at *Dublin*, by the name of *Edward VI.*

King *Henry* (upon this News) to convince the People of the Cheat, caus'd *Edward Plantagenet* on a Sunday to be brought from the Tower to *Paul's Church* in good Habit ; where several Nobles and Gentlemen of his Acquaintance convers'd with him.

Which convinc'd the People in *London* ; but the *Irish* turn'd the Imposture upon the King, as if he had dress'd up a counterfeit *Plantagenet* in *England* to resemble theirs in *Ireland.*

And knowing that *John Earl of Lincoln* (Son and Heir to *Elizabeth*, eldest Sister or Aunt of *Edward IV.* by the Duke of *Suffolk*) had some thoughts of the Crown, the *Irish* sent to him to come and join their *Plantagenet.*

The Earl having also receiv'd Letters about it from his Aunt the Dutcheß of *Burgundy*, sail'd over to her in *Flanders* :

Where it was consulted, that if *Simnel* succeeded against the King, he should be detected as a Counterfeit, and the true *Plantagenet* set up.

In order to this, the Dutchess furnish'd Ships, and sent 2000 *Almain* Soldiers to *Ireland* under Colonel *Swart*, to assist *Simnel*; who upon their Arrival was crown'd King at *Dublin*.

King *Henry* hearing that the Dutchess of *Burgundy* and Earl of *Lincoln* were at the bottom, found he must fight for the Crown again.

*Simnel* with his Army under four Generals, the Earls of *Lincoln* and *Kildare*, Lord *Lovel*, and *Swart*, landing at *Fouldness* in *Lancashire*, was join'd by Sir *Thomas Broughton* :

And gave the King battel at *Stokefield* near *Newark* ;

Where the King had the Victory ;

The four Generals kill'd,

*Simnel* and *Simon* taken prisoners.

*Simnel* (known to be only a Tool) the King would not put to death, but first put him a Servant in his Kitchen, and afterwards made him a Falconer.

*Simon* was committed to Prison, and never heard of.

And this was the Success of that first Chevalier.

**B**UT about five Years after (the History saith) the King began again to be haunted with the Ghost of *Richard* Duke of *York*, rais'd by Dutchess *Margaret* ; who had Spies abroad to find out handfom Youths to make *Plantagenets* or Dukes of *York* of.

For which there was brought to her a Son of *Pe-ter Osbeck*, or *Warbeck* (a Convert Jew of *Tournay*, marry'd to *Katherine de Faro*) whose Business had drawn him and his Wife to *London* in *Edward IV's* Reign.

During which, this Son was born, and being known in Court, the King had honour'd him to



gossip his Son by the name of *Peter* ; afterwards call'd by the diminutive Name of *Peterkin* or *Perkin*.

And having perfectly learnt the *English* Tongue, and being a comely crafty Lad, was brought to the Dutcheſs :

Who keeping him with her in ſecret, inſtructed him in the common and ſecret Paſſages of King *Edward's* Family ;

And deſcrib'd to him the Perſonages of the King and Queen, and all their Children, and of ſeveral Courtiers and Servants at that time :

Adding to him Promiſes of the Crown, if he ſucceeded.

And with theſe Accompliſhments intended to ſend him to *Ireland*, at a time when King *Henry* ſhould be at war with *France*.

But that he might not be ſuſpected by coming directly from *Flanders* ;

She ſent him with a Privado to *Portugal*, to expect further Orders :

Where he had continu'd about a Year, when King *Henry* had declar'd War againſt *France*.

Then ſhe ſent him Directions to ſail for *Ireland*, where he landed at *Cork*, aſſuming the Perſon of Duke *Richard*.

And drawing in Accomplices, he wrote Letters to the Earls of *Deſmond* and *Kildare* to come to his Aid, (the Originals whereof the Hiſtory ſaith are extant.)

Some time before this, the Dutcheſs had gain'd to her *Stephen Frion* (King *Henry's* Secretary for *French*) who on diſcontent was fled to *Charles* King of *France*.

The *French* King (ready to embrace all Advantages againſt King *Henry*, and inſtigated by the Dutcheſs and *Frion*) ſent *Frion* and one *Lucas* as Ambaſſadors to *Perkin*, inviting him to *France*, as reſolving to aid him againſt King *Henry*.

*Perkin*

*Perkin* exalted with so great an Ally, sails from *Ireland* to *France* :

Where he was receiv'd and lodg'd in State, by the name of the Duke of *York*, and a Guard assign'd to his Person.

And the Courtiers (to please the King) seem'd to take it as real.

And thither came to him about an hundred Gentlemen from *England*.

But the History saith, that all this on the *French* King's part was but a Trick, to bring King *Henry* to a Peace.

And therefore upon the Entrance on the Peace at *Bulloign*, *Perkin* was warn'd away.

Who thereupon return'd to the Dutchess in *Flanders*, pretending (to all but the Dutchess) to be cast there by various Fortunes, as never there before ;

The Dutchess seeming to make him as strange to her, saying, *She had been taught Wit by Simnel, how to give credit to any more counterfeit Stuff* :

And (in Company) would pose him with hard Questions, whether he were the Duke.

But then being satisfy'd with his Answers, she seem'd transported with astonishment at his Deliverance, as if risen from the dead, and reserv'd by Providence for some great Fortune.

And his Dismission from *France* she magnify'd as the greatest Testimony of his Sincerity, as being so considerable a Person, that the two Kings made him a Bargain of the Peace.

All which *Perkin* acted so well, that he was generally believ'd the real Duke ; the Dutchess calling him Nephew, and assigning him a Guard of thirty Halberdeers.

This News came blazing to *England*, that Duke *Richard* was certainly alive.

And

And Sir *William Stanly* and others (in disgust with the King) espous'd *Perkin's* Cause, and sent over Sir *Robert Clifford* and another to *Flanders*, to give more certain Intelligence.

Sir *Robert Clifford* sent back word, that he knew the Person of Duke *Richard*; and that this was the very Duke.

Upon this, things seem'd tending to a Revolt.

But King *Henry*, to detect the Counterfeit, sent Spies into *Flanders*, and sifted out *Perkin's* Parentage abroad, and his Correspondents in *England* and elsewhere.

And by degrees the King won off Sir *Robert Clifford*, who knew most of the Secret.

Then the King sent Ambassadors to the Duke of *Burgundy*, to deliver *Perkin*:

Which the Duke excus'd, as being upon the Lands of his Mother-in-Law the Dutcheſs's Dowry, where she was absolute.

Whereupon the King banish'd the *Flemings* out of *England*, and the Duke the *English* out of *Flanders*.

But the King knowing that *Perkin* must depend more upon his Complices at home than abroad, executed several of them.

And Sir *Robert Clifford* coming to *England*, and impeaching Sir *William Stanly*, he was beheaded.

*Perkin* finding his Friends going down the wind, resolv'd to pass into *England*, and to try his Fate, by setting up his Standard on the Coasts of *Kent*: where he arriv'd and cast anchor near *Sandwich* in *July*, with a despicable number of Desperadoes of several Nations.

And to found the Affections of the People, sent some of his Men on shore, boasting of the Power that was to follow.

But most of them were kill'd by the *Kentish* Men, and 150 taken prisoners, who were afterwards executed.

*Perkin*



*Perkin* hereupon returns to *Flanders*, and from thence again to *Ireland*.

But finding things there settled against him, he was advis'd to seek Aid from the King of *Scotland*, (ill-affected to King *Henry*.)

And getting Letters of Recommendation from *Maximilian* and the *French King*, he arriv'd in *Scotland* with a good Company, and was there honourably receiv'd by *James IV.* in presence of his Nobles.

Before whom *Perkin* made a Declaration or Narration (almost half as long as our Author's *Jus Sacrum*) asserting himself the right *Richard*.

But said, as to the manner of his Escape, it was fit to pass in silence, in respect to some living and some dead.

Comparing himself to little *Joas*, sav'd alive from the Tyranny of *Athaliah*.

[*Let Pretenders alone for quoting Scripture.*]

And so cast himself into King *James's* Arms, for Aid to recover his Kingdom of *England*.

To which the King answer'd, *That whatever he were, he should not repent him of putting himself into his hands.*

And after entertain'd him as Duke of *York*, and marry'd him to the Earl of *Huntley's* Daughter, the King's Kinswoman.

Not long after, King *James* with an Army (and *Perkin* with him) enter'd *Northumberland*.

And *Perkin* sent a Proclamation before him, in the name of *Richard Duke of York*, true Inheritor of the Crown of *England*:

Therein offering a thousand Pounds, and a hundred Marks *per ann.* for taking or killing King *Henry* (by the name of one *Henry Tudor*.)

But King *James* observing none of the Country flocking in to *Perkin*, thought he would prove of no use to him in that Expedition:

And

And so proceeded no further than *Northumberland*, which he ravag'd with his Army.

At which *Perkin* (to shew himself the true Parent of his Country) told King *James*, That he had rather lose his Kingdom, than purchase it with the Blood of his Subjects.

To which K. *James* reply'd (half in sport) That he doubted he was careful for what was none of his own.

However, *Perkin* returns with King *James* into Scotland.

During this, the *Cornish* Men in *England* rebel'd, and came up towards *London*; but were routed at *Blackheath*:

And the *Scots* invade *England* again; but on a Truce contracted, *Perkin* left Scotland, and with his Lady and some Followers landed again in *Ireland*.

Where the *Cornish* Men sent to him to come into *Cornwal*.

Which he did, landing with about 120 Men at *Whitsons-Bay*:

To whom were gather'd about 3000 more.

Upon this, he puts forth a new Declaration, with Invectives against King *Henry*, and large Promises to the Subjects:

Stiling himself *Richard IV.* King of *England*.

And first they besiege *Exeter*; but the Forces of the Country coming against them, they remove to *Taunton*.

From *Taunton* he fled by night with about sixty Men, and took Sanctuary at *Bewly* in *Hampshire*.

King *Henry* leaving a guard on the Sanctuary, sent for the Lady *Katherine Gourdon* (*Perkin's* Wife) and entertain'd her honourably, and gave her an Estate for her Life.

And *Perkin* submitting to quit Sanctuary, was afterwards brought to Court, but not into the King's presence; tho the King (for Curiosity) saw him out of the Window.

And

And when the King went for *London*, *Perkin* was brought after him with a Guard, and led on horse-back to the *Tower*, and so back to *Westminster* ;

And examin'd as to his Pedegree, but not his Accomplices.

Escaping from his Keeper, he was retaken, and put in the Stocks ; where he read his Confession,

And was then sent Prisoner to the *Tower*.

There getting to *Edward Plantagenet*, he put him, as 'tis said, upon a Project for making their Escapes ;

Which being discover'd, *Perkin* was soon after executed at *Tyburn* for Treason, where he read again his Confession, and took it upon his Death to be true.

And thus ended this second Chevalier.

**E** *Dward Plantagenet* was soon after arraign'd and beheaded.

Which the People thought hard Usage.

And in him the Male Line of the *Plantagenets* ended.

**N**OW if I am ask'd what I have repeated these old Stories for ?

I can't well tell.

But by it we see that Pretenders to Crowns are no new things.

And to have great Persons at home and abroad abetting them (some knowingly and some ignorantly, some cunningly and some foolishly, some for one end and some for another, and some for no end at all but Variety) is also no new thing.

F

And



And the History tells us, That *Perkin* had so possess'd the People with his Pretension, that he himself began to suspect whether it was not true.

And there's another Historian would still have his Readers think, *That this Perkin Osbeck was not Perkin Osbeck, but the very Richard Duke of York which he assum'd to be.*

But it seems the Majority in those days were of another mind, (and with good reason.)

Now this seems something of the Case of the present Chevalier.

Some think him the real Son of King *James* and his Queen:

Others think there was Legerdemain in the Midwifery, (notwithstanding the Depositions in our Author's *Memoirs*) and especially since his Birth was so certainly predicted to be a Male, and reported about Town two hours before the time of Delivery in the Depositions.

Others think there was a Change in the Cradle, of which there are violent Suspicions in Print.

And some others are not much concern'd or careful in this matter one way or other: with this difference only, That were there no Suspicion in his Person, his Blood would have protected him from the Language he hath drawn on himself by assuming the Crown.

But be the Fact of his Birth as it will, he is but a Pretender to the Crown without Right, being legally excluded: (besides his Attainder.)

And that with the highest reason, if there were no other, (as a Papist.)

A Disability to which her Majesty hath subjected her own Issue, should they fall under it:

And by which all the intermediate Relations between her Majesty and the House of *Hannover* do stand excluded, without any Affront or Dishonour to them.

Our

Our Author indeed has prefer'd his *Jus Sacrum* as an Indictment against those Settlements, for stealing the Crown from his Chevalier; in hopes (as should seem) one time or other to get a pack'd Jury, who may find it *Billa Vera*.

But as bad as those Acts of Settlement are treated, I am glad we have them:

And that we had them when we had: and that there is a Protestant Branch of the Royal Family left (as a Teil-Tree) to inherit the contingent Succession of the Crown.

And tho (to save our Author's Longing to know by what Law the first King of *England* was made) I took occasion to mention Monarchy as an Accession of Power, proceeding by gradation from lesser Governments;

I am not thereby raising a Dislike of Monarchy, or wishing a Return of it into any other Government:

But on the contrary, admiring that Perfection of Policy in the Constitution of the Monarchy of *Great Britain*, by which the Head is cemented to the Members, in the compleat Body Politick of Queen, (or King) Lords and Commons.

And from this Constitution it is said, That the Kings (or Queens) of *England* never die.

For that tho their Persons die like other Men,

Yet the Body Politick surviving, the Successor immediately fills the Throne, without any new Election.

For which reason, the Kings, Queens, and Parliaments of *England* have been so careful not to leave that Succession doubtful.

And therefore to prevent the Descent of the Crown to any but Protestants, the late Acts of Settlement were made.

And this is the Hook which King *William* left in the Pope's Nose:

And which her present Majesty hath happily clench'd by the Union, with the Succession of the Crown in the Protestant Line.

And now because his Holiness's Bulls (*in Parchment under the leaden Seal of the Fisherman*) are not at present current in our Country,

His Emissaries squib them abroad in Papers and Pamphlets of *Jus Sacrum*, &c. cursing and damning all the Laws and Law-makers disabling Catholics from the Crown on account of their Religion.

And yet those Holy Fathers (and Holy Sons) of Rome, would never let the Protestant Kings of France rest on the Throne, till they had declar'd themselves Papists; and after that, murder'd them, as being not cruel enough to Hereticks.

And yet again they would now dispense with their Catholick Chevalier to turn Heretick, to bring the Crown of *Great Britain* again under the Pope's paw.

(Any thing to get some *Peter-Pence* in an honest way.)

And yet in both these Extremes they would be esteem'd infallible.

And tho they use but little Scripture at home, they are very copious in it abroad:

And tho they pray in *Latin* only, they can curse in all Languages when things don't go their way.

Otherwise they are good-humour'd (as our Author saith his Chevalier will be, when he is pleas'd.)

And so is somebody else;

From whom, *Libera nos Domine.*

And after all this, perhaps some of the Pretender's now pretended Friends may have no better Thoughts for him, than those Pretenders pretended Friends then had for them; who (had they succeeded to dethrone the then King) were (at best) only to be paid for acting, and sent home again



again with something to drink their Masters and Mistresses Health that employ'd them; there being then other Takers ready for the Crown, of whose Persons there was no suspicion.

Nor do I think that all this Dust is now rais'd so much to set up the Pretender, as to pull down (the Bulwark of the Church and State) the two late Acts for Settlement of the Crown.

Against which, such Doctrines as this *Jus Sacrum* are spread about, hoping the People will of themselves make the proper Application when time serves.

And I hope so too.

But I remember an ingenious Gentleman, who fancying he had found out the perpetual Motion in the Mathematicks, had all the parts of his Scheme fram'd in pieces by the Mechanicks: but being put together, he discover'd one Fault in it, *That it would not go.*

Now I must needs say, that these *Jus Sacra*, &c. are pretty ingenious things; but being examin'd by the Test, they discover one Fault in themselves, *That they are not true.*

A Country Farmer observ'd, *That he never knew a Man do a good Day's Work, that eat two Messes of Porridge to his Breakfast.*

And I believe one might hold odds of Six to Four, That a Man who begins his Argument in a Triangle of two Adjectives to one Substantive, writes himself out of breath before he has done.

### Indefeasible-Hereditary Right,

Is a pretty Amusement enough for a Motto upon a *Sun-Dial*.

But when the Inventors of it try to explain it, and tell what they would have by it, it terminates in a Jest:

*Desinit*

*Desinit in piscem Mulier formosa superne.*

But that I may not take all the Quarrel on my self:

If these *Jus-Sacrum Divines* can convince the Lawyers, I'll knock under table.

The Lawyers have a common Term among them, of *being seized of an Indefeasible Estate of Inheritance.*

But they say with it, That whoever is so seiz'd, may alienate that Inheritance from his Son or Heir apparent, without their Consent; *For that every Man hath his Heirs in him.*

But these *Jus-Sacrum Lawyers* deny that; and say, That the Inheritance is lodg'd in the Son or Heir expectant, who cannot be defeated of that Expectancy by Father or Ancestors.

But should these Gentlemen turn this their Law into Practice, and ride about as Attorneys-Itinerant, delivering Ejectments against all the Lands in the Kingdom alienated by Ancestors from their Heirs expectant:

Would they not deserve (think you) to be indicted for Barretors?

Why then should the Legislature be condemn'd, for declaring those to be Traitors who attempt to disturb the Peace of the Realm, by libelling the Settlements of the Crown?

But won't they turn the Libel upon me?

If they do, I have *son assault demesne* for it; *They began first.*

They have had their Saying,  
And I have had mine.

And if they claim Privilege (as Plaintiffs) to have the Reply, I submit to the Court.

But if I don't mistake them, they are but as *Coventry-Bowlers*, who play their best at first.

T H E E N D.



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S U C C E S S I O N

O F T H E

House of *Hannover*

V I N D I C A T E D,

A G A I N S T

The P R E T E N D E R ' s

Second D E C L A R A T I O N in Folio,  
intituled, *The Hereditary Right of the  
Crown of England asserted, &c.*

---

*Ad Populum Phaleras, ego te intus, & in  
Cute novi.*

---

Written by Mr. A S G I L L.

---

L O N D O N,

Printed for J. R O B E R T S at the *Oxford-  
Arms in Warwick-Lane.* M.DCC.XIV.

(Price One Shilling.)



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*The Succession of the House of  
Hannover vindicated, &c.*

**A**BOUT this time Twelvemonth (as I remember, be the same more or less) there came out two anonymous Pamphlets :

The one intitled, *Jus Sacrum* ;  
And the other, *Memoirs of the Chevalier*  
St. George.

From which, in conjunction, I then took liberty to publish the *Pretender's Declaration*, according to the Rules and Maxims therein prescrib'd for him.

Now by another late Anonymous in Folio, I find the two former were but the Jackal, giving notice that the Lion was coming.

I remember then a Rumour, that they were rumaging hard for the Will of King *Henry* the Eighth.

And lo! now they have found it! as a holy Relique, reserv'd from Ages and Generations past, to be reveal'd just at this time, when they think they have so pat an occasion for it.

But the Finders demanding twelve Shillings a head for the sight of it, I have pirated it at twelve Pence :

For which, I am advis'd, the Author cannot have his Law against me, without setting his Name to his Folio.

Which if he had, perhaps he was conscious of some Law against him, for High Treason (or thereabouts) in libelling the Settlements of the Crown by Parliament.

For tho he is so wise, in his tenth Page, as not to dispute himself the Power of the Parliament, in limiting the Inheritance of the Crown ;

Yet he is so cunning to spend the rest of his Pages, in offering such Reasons, as he hath, to persuade every one else, both to dispute and deny that Power.

(Not much unlike a Man or two, I know, who are themselves very zealous for the Succession of the House of *Hannover*, but hate every one else that is so.)

But as Children use to keep their Plumbs to the last, so our Author (after all his Preliminary Reasons) hath kept the Will of King *Henry* the Eighth as a Stone in his Sleeve, for the Pin-Basket or Clencher to all the rest.

And with this he seems to hug himself, as having caught the Kingdom in a *Dilemma* (*Anglice*, a Why-not.)

For, saith he, King *Henry* the Eighth having a Power by Parliament to limit the Succession

cession

cession of the Crown (upon failure of his own Issue) did, by his Will, limit the same away from the Heirs of his elder Sister, Queen of *Scotland*, to the Heirs of his younger Sister, Queen of *France* (by her second Husband, *Charles Brandon Duke of Suffolk*.)

And yet, saith he, you know that the Crown hath been ever since held and enjoy'd by King *James* the First, and his Descendants, as Heirs to the Queen of *Scotland*.

This is what he saith.

From whence he would have his Readers think (for as for himself, he professes to deal only in matters of Fact) either that the Parliamentary Limitation then made of the Crown to the Heirs of the younger Sister, was void against the Heirs of the elder; or else that King *James* the First, and his Descendants, have been Usurpers only, against that Limitation.

And our Author hath descended so far into this matter, as to name the Earls of *Derby*, the Descendants of the Queen of *France*.

Now, thinks our Author, no one dares be so hardy, as to arraign her Majesty's Title to the Crown, by setting up the Earls of *Derby* as Competitors:

*Ergo* (thinks he again) the Revolution-Men must knock under Table, and give up the present Settlements of the Crown, as void against the next Heirs.

And



And then our Author, and his Folks, know  
(or think they know) what they have to do  
next.

Now (tho I have a personal Honour for  
the Earl of *Derby*) I intirely fall in with our  
Author's Fancy, that neither the Earls of  
*Derby*, or any other of her Majesty's Subjects  
have thoughts of them as her Competitors,  
under the Will of *Henry* the Eighth.

And yet I'll wrestle a Fall with our Author,  
before I give him his Conclusion ;

*That therefore the Parliamentary Settlements  
of the Crown were, or are, either void or il-  
legal.*

And tho I have, as yet, the Laws of the  
Kingdom on my side, to give our Author a  
shorter Conviction :

Yet because we Authors, are to fence fair  
with Pen, Ink, and Paper only, I freely wave  
all carnal Weapons ;

And as Prize-Fighters shake hands before  
they go to Blows ;

I'll make all just Acknowledgments of  
the Author (tho unknown) before I attack  
his Treatise.

*First*, I do believe that what he hath done  
was not of his own head, but that the hand  
of *Joab* is in all this.

*Secondly*, I do acknowledg he hath given  
to his Treatise a Title antient, grave and lau-  
dable, talking about *Hereditary Right* ; and  
after

ter that, he hath adorn'd it with the Stile  
 of an Orator, the Language of a Gentleman,  
 and an Air of Temper, with marginal Notes  
 and Quotations of antient things, and all o-  
 ther Commodities and Appurtenances belong-  
 ing to a Twelve-Shilling Folio.

But after all this, I don't repent my Motto,  
 an allusion to the Treatise it self;

*Ad Populum Phaleras.*

*Something like a Horse, and not a Horse, in  
 Horse-Trappings.*

And as it was the Saying of a Reverend  
 Divine, *Whenever I fight, I care not whether I  
 have any Weapon in my own hand, provided my  
 antagonist hath one :*

So I feel my self a little encourag'd to this  
 encounter, that tho I my self am unarm'd  
 not having access to *Biblioth. Harley.* and o-  
 ther Libraries, quoted by our Author, out of  
 which he seems to have been furnish'd) yet if  
 I miss not my aim, I shall either wrest his  
 own Weapons from him, or turn the Points  
 upon him.

OUR

OUR Author seems to publish his Treatise, in confutation of Dr Higden's *View of the English Constitution.*

From whence our Author states the Question to be, *Whether Inheritance or Possession is by the Constitution, the Right to the English Monarchy :*

And immediately danceth into the distinction of Kings *de facto*, and Kings *de jure* fram'd by the House of York against the House of Lancaster.

'Tis true (saith our Author) the Doctor acknowledgeth in plain Terms, *That the Crown is Hereditary ;*

But then, saith he, the Doctor also asserts *That this Inheritance may be limited by Parliament :*

Which our Author promiseth not to dispute (No ; *Tace* is Latin for a Candle.)

But in the same Paragraph, he would have it seem both incoherent and ridiculous, *That this Inheritance should be limited by Parliament.*

And hath made his whole Treatise a Libel upon any such Parliamentary Settlements.

He saith, the Generality of all Men understand, by an Hereditary Right, *A Monarchy entail'd on one Family, and descending successively*



*cessively to the several Heirs of it ; such as the Monarchies of France, Spain, Portugal, &c. and all other Hereditary Dominions of the World. And such, saith he, is the English Monarchy govern'd successively above nine hundred years by the same Royal Family ; which, he saith, hath the advantage for Antiquity above any in the World.*

*Remark.* ' Now being a little prone to ' Contradiction, I do deny that the Monarchy of *France* is always descendible to ' the next Heir, according to the understanding of Heirs in our Law (which I conceive ' is the Sense our Author means in his Position : ) for the Inheritance of the Crown of ' *France* is qualify'd by the *Salick* Law, as ' they call it, to prevent the Crown from descending to any Female, tho next in Blood.

' And in such case the Crown is to go to ' the next Male of the Royal Family, whether lineal or collateral ; who cannot properly be call'd the Heir, because the Female, as next in Blood, is Heir at Common ' Law.

' And therefore the Crown, in that case, ' doth not come to that Male by Descent, according to Common Law, but by a special ' Law of that Kingdom. Therefore if our ' Author would have the Monarchy of *England* to be model'd by that of *France*, he ' must introduce the *Salick* Law ; by which, ' I say, the Crown would not be always descendible to the next in Blood, according to

‘ our Author’s Definition of Hereditary Right.  
 ‘ And so our Author hath stumbled at the  
 ‘ Threshold.’

---

**A**ND our Author, in further contradiction to his first Position, and to shew us that this Lineal Descent is not always to take place, hath quoted several Instances, wherein the same hath been interrupted, and that for just Reasons.

1. By a Disposition of the Crown by the present Regnant from the next Heir.

2. By a Cession or Submission of the next Heir himself.

*Remark.* ‘ Why then, before I go any farther, I’ll take our Author at his word, *That this Inheritance is not indefeazible :*

‘ For which I thank him, as the first of his Order that ever I found so desperate as to part with that Adjective.

‘ And I call it desperate, because that being yielded, the Contest is at an end.

‘ That the Crown of *England* is hereditary in the Royal Family, and descendible from one of them to another, unless that Descent be prevented, I as freely own as our Author can assert.

‘ But that this Descent may be lawfully prevented, by Translation of the Crown from

‘ the

‘ the next Heir apparent, to some other of  
 ‘ the same Royal Family, is as essential a part  
 ‘ of the Constitution as the other ; and our  
 ‘ Author hath so acknowledg’d it.

‘ And had he ended his Treatise here, I  
 ‘ had never begun mine.

‘ But he having gone out of his way (to  
 ‘ serve a present Turn) as soon as that is  
 ‘ over, he eats his words, and would have his  
 ‘ dear *Indefeazible* again : which he shall not,  
 ‘ if I can help it ; or at least, as I find him  
 ‘ apostatizing, I’ll give him a gentle Jog now  
 ‘ and then.’

**Y**OU must know that Dr. *Higden’s* Ge-  
 neral Position (as our Author tells us)

*is, That the People of England submitted to the  
 thirteen Kings, who, from the Conquest to King  
 Henry the Seventh, came to the Throne, with-  
 out Hereditary Right ; as well as to the six He-  
 reditary Kings, who reign’d in that Period.*

*Remark.* ‘ Now our Author having hung  
 ‘ out his Title-Page, as a Sign of shewing the  
 ‘ Constitution of the Monarchy to be He-  
 ‘ reditary, he thought, perhaps, if he admit-  
 ‘ ted thirteen in nineteen in that Constitu-  
 ‘ tion to be Non-Hereditary, it would be a Pre-  
 ‘ scription of a general Rule, with fewer In-



stances for it, than there are Exceptions against it.

Therefore our Author's first Stratagem, is to get from the Doctor so many of his thirteen Non-Hereditary Kings, as will make the Author's six Hereditary Kings to be the Majority.

And this he hath done, by converting four of the Doctor's thirteen Non-Hereditary into Hereditary Kings; which added to our Author's six Hereditary, makes them ten; and then the Doctor hath but nine, and our Author hath the Majority:

And so *Captus, Capta, Captum*;

The Doctor's overcome in Arithmetick.

But to gain this Victory, our Author is forc'd to suspend his Adjective *Indefeazible*, without which he could not work this Conversion of Non-Hereditary into Hereditary Kings; as will appear by the Sequel.

OUR Author tells us, that the Doctor, by *Hereditary Kings*, means only such as held the Crown by Proximity of Blood; and by *Non-Hereditary*, such as plac'd themselves in the Throne, when others, nearer related by Descent, were living.

But, saith our Author, the Doctor should have known, that *Hereditary* had a different signi-

signification, in antient writing, than he hath assign'd to it.

For, saith our Author, tho *William* the Conqueror was not the next of kin to *Edward* the Confessor, yet he well maintain'd himself to be King *Edward's* Heir, and to have the Title of the Crown Hereditary to him by King *Edward's* Will.

And our Author saith, a Successor by Will is an Heir, in the Language of the Civil Law :

And saith, that many of the Doctor's Friends have taken it ill, that the word *Hereditary* should be appropriated only to such as succeeded by Proximity of Blood.

*Remark.* ' Now whether the Doctor and I are Friends or no, I can't tell ;

' But in this Point I court our Author's Friendship, by intirely agreeing with him, ' *That Hereditary Title is not confin'd to Proximity of Blood only.*

---

**A**ND to push it farther, our Author saith, it is a Truth never call'd in question, that many of our Kings, since the Conquest, were generally esteem'd rightful Successors, tho they were not the next Heirs by Blood to the Crown.

*Remark.* ' Nor ever shall be call'd in question by me.'

AND

**A**ND then our Author begins to catechize the Doctor, *Whether in this Hereditary Monarchy of England, there was not antiently a Power in the Crown to interrupt and limit the Lineal Succession, by the Exclusion of the Right Heir?*

*Remark.* ' I can't answer for the Doctor :  
' But giving our Author the Question (at present) *That the Kings of England had this Power*, I may ask him another, *Whether, a fortiori, the Kings and Queens, with their Parliaments, have not the same Power still?*  
' And if not, how they came to lose it ?

**T**HEN our Author interrogates the Doctor again, *Whether the Consent and Cession of the next rightful Heir, is not sufficient to convey the Right to a Prince, who wanted a Title by Proximity of Blood?*

*Remark.* ' Why then, if the Crown be any way transferable from the next Heir Apparent, the Descent of it cannot be *indefeasible*, or necessary.'

THEN



**T**HEN our Author (taking these his *Postulata's* for granted) further demands of the Doctor, *Whether it is not possible that the general Obedience paid to several of the thirteen Kings, call'd by the Doctor Non-Hereditary, might not be so paid them as Kings Hereditary, tho not by Proximity in Blood?*

For the Doctor, saith he, makes no question, *but that it hath been the undoubted Right of our modern Kings, with Consent of Parliament, to interrupt the Lineal Succession, by Exclusion of the right Heir; and so universally admitted in the Reigns of Henry the Eighth, and Queen Elizabeth.*

Now, saith our Author, *I look upon this as a good Ground of Presumption, that their Predecessors had the same Authority.*

And as an Instance of this, he quotes the Predecessors of the Kings, who, by their last Wills, usually dispos'd the Crown from the next in Blood to it,

*Remark.* ' But methinks to argue, Because the Kings may do it by Consent of Parliament, that therefore they may do it without, is to make the Parliament of *Great Britain* a Parliament of *Paris*; which is, I presume, what our Author, &c. are driving at.'

BUT

**B**UT from these general Propositions, our Author descends to particular Instances, how Kings of *England*, not Hereditary by Proximity of Blood, yet became so by other means.

And begins his Calendar with *William Duke of Normandy* (whom he calls, *The Conqueror*) and affirms him *a lawful King, because King Edward the Confessor, the Saxon King, had appointed him for his Successor.*

For the Truth of this, he quotes *Gul. Pictaviensis* (one of the Conqueror's Chaplains.)

And yet, in the precedent Page, he saith that this same Chaplain tells us, That upon the Conqueror's Landing, King *Harold* (who had seiz'd the Crown on the Death of King *Edward*) sent a Messenger to the Conqueror, That King *Edward* had bequeath'd the Crown to *Harold*.

From whence, saith our Author, it is evident, that the Dispute between them was not about the Validity of the Donation, but which of the Donations should have the Precedency.

*Remark.* ' And from whence I think it is also as evident, how precarious and perilous it is for Kings or Subjects to admit the Crown to be alienable by the Will or Donation of the last Regnant, if it were for no other

‘ other reason than the multiplying Competi-  
 ‘ tors ; who would not likely submit their  
 ‘ Pretences to Probates in *Doctōrs-Commons*,  
 ‘ or Trials in *Westminster-Hall* ; but in the  
 ‘ open Field, where these Competitors de-  
 ‘ cided their Claims with the Blood of *Ha-*  
 ‘ *rold*, and 70000 Subjects slain on his side.’

---

**A**ND our Author, to justify this Dona-  
 tion of *Edward* the Confessor to the  
 Duke of *Normandy*, saith, It was no inconsi-  
 derate Act, nor the sole effect of his own  
 Will, being ratify’d by the express Assent of  
 the Nobility and People of *England*, and no-  
 tify’d to the Duke in a particular Embassy for  
 that purpose ; so that it must be look’d upon  
 as a Publick Act of the whole Kingdom.

And he saith, that the Conqueror having  
 this Title, appeal’d to the Laws of *England*,  
 for deciding the Quarrel between him and  
*Harold*.

*Remark.* ‘ And good reason he had for it,  
 ‘ as our Author hath related it. And why  
 ‘ then have not all his Successors, on whom  
 ‘ the Crown is confer’d by the King, Nobili-  
 ‘ ty and Commons, as good Right to the  
 ‘ same, whether such Successor be next in  
 ‘ Proximity of Blood, or not ?

C

NAY,



**N**A Y, and more than all this, our Author doth admit that King *Edward* himself, who made this Donation of the Crown, had no Right to it by Proximity of Blood; the Issue of *Edmund Ironside* (the late King and his elder Brother) being then living.

And notwithstanding his want of Proximity in Blood, our Author retains his Assertion, That this *Edward* the Confessor had not only a just Hereditary Right to the Crown, but had also a Right to translate the same from the Issue of his elder Brother (who were next in Blood) to *William* Duke of *Normandy*.

*Remark.* ‘ And yet this *William* Duke of *Normandy* (had he been Legitimate at home) was not of the Royal Blood to the Crown of *England*, nor had any possibility to inherit the same by Descent; having no other Relation to the *Saxon* Kings, than an Affinity by the Marriage of *Emma* his Aunt, whom King *Ethelred* took for his second Wife, by whom he had *Edward* the Confessor.

‘ Upon which I would graft a Question:  
‘ If the Crown be lawfully transferable from the Royal Family to a Stranger in Blood; is it not an Argument, *à fortiori*, that the same Crown may be lawfully translated

translated from one Branch of the same Royal Family to another?’

---

**B**UT that our Author's Readers may not be at a loss to know how *Edward* the Confessor had an Hereditary Right without Proximity of Blood, our Author hath reveal'd (or invented) a Secret, which perhaps may prove as great a Rarity as the Will of King *Henry* the Eighth.

You must know, that upon the Death of King *Ethelred* (Father of *Edward* the Confessor) there were two Claims put in for the Crown; the one by *Edmund Ironside*, Son of *Ethelred* by his first Queen; and the other by *Canutus* (Son of *Swayne* King of *Denmark*.)

And after several Battels, to prevent shedding more Blood, it was agreed to decide the Contest by a single Duel, between *Edmund* and *Canutus*.

And to prevent that, it was afterwards agreed, that the Kingdom should be divided between them; or (as others say) the Duel was fought, and that *Canutus* finding himself wounded or overmatch'd, demanded a Parly, and thereby obtain'd the Partition, which was so held during their joint Lives.

And *Edmund* dying first (leaving Issue *Edward* and *Edmund*) *Canutus* claim'd the whole

by Survivorship, on pretence that the Partition was not to go to the Issue of either.

And sent *Edmund's* Sons to his Brother (King of *Denmark*) to be murder'd ; but his Brother abhorring the Fact, and to preserve them, sent them to the King of *Hungary*, where young *Edmund* died, and *Edward* marry'd the Queen of *Hungary's* Sister, by whom he had Issue *Edgar Atheling*.

And *Canutus* having marry'd *Emma* (King *Ethelred's* second Queen) Mother to *Edward the Confessor*, she, to secure him from *Canutus*, sent him to her Brother the Duke of *Normandy*, where he retir'd into a Convent, and so was call'd the Confessor.

On the Death of *Canutus*, *Edward* return'd to *England*, and was elected King, notwithstanding his Nephew *Edward*, and *Edgar* his Son, were before him in Blood.

And having reign'd twenty years, without Issue by his Queen (Daughter of *Godwin Earl of Kent*) he sent to *Hungary* for his Nephew *Edward* and his Son, intending them for his Successors.

*Edward*, soon after his Arrival, died, leaving young *Edgar*, then next in Blood to the Crown.

Now, saith our Author, tho *Edward the Confessor* did come to the Crown without an Hereditary Right (his Brother's Issue being before him in Blood : )

Yet,



Yet, saith he, *Edward* took the Crown, with an intent to preserve it for his Brother's Issue; and therefore taking it with an Hereditary Intention, for the use of another, he thereby gain'd an Hereditary Right to it for the use of himself, and so was an Hereditary King (if I collect right our Author's Reasoning.)

And he prescribes this Hereditary Intention as an universal Salvo for the wounded Consciences of any Possessors of a Crown, who hold the same with such Hereditary Intention, altho they are not next in Blood to it.

And tells us in what Cases this Salvo is properly to be apply'd :

As when (saith he) the present Regnant, for want of Power and Opportunity of doing Right to the lawful Heir, is forc'd to endure the Burden of a Crown, which he would gladly ease himself of upon a proper occasion.

*Remark.* ('Then it seems there are occasional Regnants, as well as occasional Conformists.')

As when (saith our Author) the rightful Heir is abroad in a different Kingdom, and perhaps at the disposal of a foreign Prince, on whose Will and Pleasure his Return to his Country depends.

*Remark.* 'As suppose now (for example) in *France* or *Lorain* (as a Man may say.)'

Now,

Now, saith our Author, when the Possessor of a Throne hath this to plead for himself (which he saith was the Case of *Edward the Confessor*, for any thing that can be alledg'd to the contrary) then our Author appeals to the most censorious Judges, whether such a Person be only a King *de facto*; for our Author lays it down as a Maxim in Government, *That 'tis the Intent that makes the Usurpation.*

*Remark.* ' Now to speak well of the Dead, ' it seems to me (from the History) that ' King *Edward the Confessor* did send for his ' Brother's Issue, with intent they should be ' his Successors.

' But by the same History it also seems to ' me, that he did not declare this Intention, ' till after twenty years of matrimonial Experience, without Success of Issue.

' And as burdensom as the Crown sat upon him, it seems, by the History, that he ' did not intend his Nephews should ease him ' of it, till he could hold it no longer.

' Now whether this Intention of Right, ' being only in Reversion after his Death, did ' purge his Disseizin by wrong (if it were so) ' during his Life, I must submit to such nice ' Casuists as our Author.'

A N D

AND after all, it seems this Hereditary Intention was never executed by him; for instead of leaving the Crown to his Nephews, he left it to *William Duke of Normandy*, as our Author saith.

For which our Author gives this as the Reason; That Prince *Edward* the Nephew dying, leaving *Edgar Atheling* his Son young; and King *Edward* perceiving *Edgar* unqualify'd for the Crown (as well by the Infirmities of his Mind as Body) enter'd into an Alliance with *William Duke of Normandy*, and made it his Business to secure the Crown to him, as best able to defend it against *Harold* (Son of Earl *Godwin*) who aspir'd after it.

*Remark.* ' Then it seems, that in case of ' an Incapacity in the Heir Apparent to the ' Crown, it is lawful to translate it to some other more capable, according to the Law of ' *Thanestry, Detur Digniori.* '

BUT our Author fighting cunning, would not allow this neither (if he could help it;) for, saith he, I don't mention this as if the Qualities of *Edgar*, how mean soever, could



could destroy his Hereditary Right, but only to shew, that these were esteem'd good and sufficient Reasons to keep him out of the Throne.

*Remark.* ' Well with all my heart ! Take it  
' so then, that tho the Hereditary Right to  
' the Crown remain'd in *Edgar*, yet it was  
' no wrong to keep him out of it, and never  
' let him come into it.

' And so it seems that *Edward* the Confessor,  
' and *William* Duke of *Normandy*, did Prince  
' *Edgar* no wrong ; for they only translated  
' the Crown. and Crown-Lands, with the  
' Appurtenances, from him, but left the Right  
' thereof still to remain in him ; (an innocent  
' sort of Novel-Disseisin.)

**B**UT our Author won't let it rest here neither.

What, saith he, if I should add, that *Edgar* himself was sensible it was his Interest to decline the possession of the Crown, and therefore comply'd with his Uncle's Settlement of it ?

*Remark.* ' Why let him add it if he will,  
' but let him let me add this to it ; That then  
' this *Edgar* was one of the first Fops that ever  
' thought himself so, and was naturally endow'd  
' with a knowledg, which one of the  
' best

‘ best and wisest of Princes pray’d for ; *Lord,*  
 ‘ *teach me to know my Errors.*

‘ And as great a Milk-sop as our Author  
 ‘ would make this young Prince, the Histories  
 ‘ stile him, in his own day, *The Darling of*  
 ‘ *the English Nation.*

‘ And as much as he declin’d the Crown,  
 ‘ he was declar’d King by the *Saxon* Nobility,  
 ‘ and headed their Armies in two Battels a-  
 ‘ gainst King *William.*

‘ But ’tis true (as our Author tells us)  
 ‘ that *Edgar* was beat (a standing Argu-  
 ‘ ment of Folly ! )

---

**A**ND this poor Prince must not rest here  
 neither.

What, saith our Author, if it should ap-  
 pear that this *Edgar* had not so good a Title as  
 is pretended, but that King *Edward* the Con-  
 fessor himself was all along the true Proprie-  
 tor of the Crown he enjoy’d, and might dis-  
 pose of it as he pleas’d ? I hope then, saith  
 our Author, there was no wrong done to *Ed-*  
*gar*, by calling the Duke of *Normandy* to the  
 Succession.

*Remark.* ‘ I don’t say there was ; but then,  
 ‘ I say, our Author hath done wrong both to  
 ‘ Prince *Edgar*, and also to his Readers, by  
 ‘ not telling this at first : for if it be, as he  
 D ‘ saith,

‘ faith, he might have left *Edgar* out of the  
 ‘ Case, without abusing him in his Grave, as  
 ‘ he hath done.’

---

**N**OW see how he brings this about :  
 He tells us, as the Truth is, that *Edgar*’s Claim was from *Edmund Ironside* his Grandfather, elder Brother to *Edward* the Confessor.

And that *Edmund* having been reduc’d to Extremities, did, by Advice of his People, consent to a Partition-Treaty, before mention’d, whereby the whole Kingdom was divided between him and *Canutus* (the *Danish* King.)

And that *Canutus* surviving *Edmund*, the Nobility and Bishops declar’d upon Oath, that *Canutus* was intitled to the whole ; and they took their Oaths to him, without any regard to the Sons of *Edmund*, whom they deny’d to be their Kings.

And from thence our Author is positive, that *Edgar Atheling* had no just Pretensions to the Crown of *England*.

*Remark.* ‘ Some Pages before our Author  
 ‘ asserted the Hereditary Right of the Crown  
 ‘ always to have remain’d in *Edgar*.

‘ But now, it seems, that Right gave him  
 ‘ no Pretensions to claim it.

‘ By



‘ By which he hath explain’d his Title-  
 ‘ Page, *The Hereditary Right of the Crown of*  
 ‘ *England asserted, to be a Right without a*  
 ‘ *Remedy.*’

---

**A**ND our Author hath found another Title for *Edward the Confessor* still :

He saith that *Hardicanute*, the next precedent King to *Edward the Confessor* (being his Half-Brother by Queen *Emma*) appointed him his Heir and Successor ; by which Donation, King *Edward* had a Title to dispose of the Crown.

*Remark.* ‘ And I never heard of King or  
 ‘ Subject with so many Titles as this King  
 ‘ *Edward* (unless he were a *Spaniard*.)

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**Y**ET our Author would not have this King *Edward* think, that he hath taken all this pains in respect to him only, he being none of the nineteen Kings in our Author’s Calendar.

But having assum’d to prove the Constitution of the Monarchy to be *Hereditary* only, our Author thought it would look like a Blot in the Scutcheon, to let the first Instance

in the Calendar go for a Non-Hereditary King.

And yet having no way to get the Conqueror from the Doctor's thirteen, but by the Donation of *Edward* the Confessor, our Author hath taken all this Pains to wash King *Edward* clean first.

To do which, he hath accumulated Titles upon him, which perhaps King *Edward* himself never thought of.

And so in truth he hath for *William* the Conqueror; who, tho he might make the Donation of King *Edward* a Pretence to initiate himself to the Throne; yet he is said, on his Death-Bed, to own his Accession to the Crown not to any Right of Inheritance, but by the Instinct of God, and Fate of War.

**A**ND our Author further, to clear the Conqueror from any wrong done to *Edgar*, saith, The Conqueror only dispossest'd *Harold*, who had no Right.

But that, after that, it could not be expected that he should place *Edgar* in the Throne, whom the Subjects had before rejected.

*Remark.* 'And yet our Author would persuade as many of her Majesty's Subjects as he can, to accept a Person they have abjur'd.'

BUT

**T**HEN our Author saith, he having done thus much for *William* the Conqueror, he'll do as much for his Son *William Rufus* his Successor, tho he were but his second Son.

And this he doth in a trice, taking it for granted that the Kings had power to name their Successors:

For that the Conqueror nam'd his Son *William* for his Successor to the Crown of *England*, our Author saith, cannot be controverted by those that are acquainted with the *English* History.

*Remark.* ' I am' not so well acquainted as our Author with the History ; but I find some Observations upon it, That the Conqueror said he would not take upon him to dispose his Crown, but wish'd that his Son *William* might enjoy it : and *William* first coming, had it, and held it against *Robert* his elder Brother, and his Issue (for he had a Son.)

' Nor am I calling the Title of *William* the Second in question :

' But desire our Author to remember, that this Succession of *William* the Second was another Translation of the Crown, from the next in Blood, to another of the Royal Family.'

AND



AND in affirmance of this Translation as just and legal, our Author saith himself, that tho *Robert* demanded the Crown by Inheritance as eldest Son, the *English* Subjects (who valu'd themselves upon their Fidelity) adher'd to *Rufus*, as having the better Title.

*Remark.* ' Ay! and I hope that (maugre  
' all that our Author hath said, and others  
' have done to the contrary) there are, and  
' will be left of *English*, *Scotch*, and *Irish* Sub-  
' jects, more than 500000 Men, who have  
' not bow'd the Knee to *Baal*; and who va-  
' luing themselves upon their Oaths and Alle-  
' giance to her Majesty and the *Hannover* Suc-  
' cession, will assert their Fidelity to the  
' Crown, according to the present Settlements  
' thereof in the Royal Family, against all Pre-  
' tenders (either by Proximity of Blood, or  
' without it.)

AND to clench the Crown in the *Norman* Line, our Author brings in the poor *Saxon* Prince *Edgar*, as resigning his Birthright again to *William Rufus*.

*Remark.*

*Remark.* ' And that was more than need,  
' if our Author's Law be right, That the  
' first Resignation of *Edgar* to *William* the Fa-  
' ther, had *ipso facto* transfer'd the Inheri-  
' tance of it to the *Norman* Line.

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**A**ND thus our Author hath adjudg'd it  
again in his next Instance of King *Hen-*  
*ry* the First.

Was not (saith he) *Robert*, the eldest Son,  
legally excluded, by his Father's Gift of the  
Crown to *Rufus*?

And did not that justify *Henry's* Claim af-  
ter *Rufus*?

And upon this our Author declares *Henry*  
the First, a King *de jure*.

For, saith our Author, must we suppose  
that the Conqueror, provok'd by *Robert's* Re-  
bellion, and discerning him incapable for Go-  
vernment, intended only a short Suspension of  
his Right, to revive upon the Death of *Rufus*?

*Remark.* ' I trow not : but then let our Au-  
thor still remember, that Incapacities for Go-  
vernment are just Causes for translating the  
Crown from the next in Blood, to some o-  
ther of the Royal Family.

AND

---

**A**ND our Author not only justifies the Title of *Henry* the First against his elder Brother (*Robert* Duke of *Normandy*) to the Crown of *England* :

But also commends it as a laudable Action in *Henry* the First (upon Complaint made to him by Duke *Robert's* *Norman* Subjects) to fetch him by force out of that Dukedom, and confine him in *England*, to his Death, as incapable of Government.

*Remark.* ' *N. B.* A Prince by Hereditary Birthright, lawfully deposed for Male-administration (*ipso Authore Judice.*)

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**K**ING *Stephen* standing next in the Calendar to *Henry* the First, our Author leaves him to the Doctor, as an errant King *de facto* only.

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**A**ND from him passeth to *Henry* the Second, whom he affirms to be a King *de jure*, tho the Empress *Maud* (his Mother's Daughter)



Daughter and Heir to *Henry* the First) was then living, and before him in Blood to the *Norman* Line; and altho the King of *Scotland* was then next in Blood to the *Saxon* Line, as descended from the Sister of *Edgar Atheling*:

Because our Author saith,  
That the Empress resign'd her Right to *Henry* her Son :

And the House of *Scotland* did not claim the Crown, but allow'd *Henry* to be King.

AND thus our Author hath gain'd from the Doctor four of his thirteen Non-Hereditary Kings; which added to the six before Hereditary, makes ten for our Author, and leaves the Doctor but nine of the nineteen.

And our Author having thus the Ascendant by Majority, he seems a little careless for any more.

And saith, he don't think himself oblig'd to follow the Doctor thro the whole List, since the Doctor hath not taken much notice of them himself.

However, King *John* standing next in his way, as one of the Doctor's thirteen, our Author seems to give him a Cast of his Office, towards making him *Hereditary*.

As if he had been appointed Successor by (the then last Regnant) *Richard* the First, his elder Brother :

Or that his Nephew *Arthur* (Son of *Jeffery*, his next elder Brother, being then next in Blood) had surrender'd to him.

But *Eleanor*, Sister of *Arthur*, being also living, our Author leaves this King *John*, of the Doubtful Gender, whether *de facto* or *de jure*, and gives the Doctor a Licence to take him, if he pleaseth.

*Remark.* ‘ But if *Richard* the First could  
 ‘ and did dispose the Crown from his Ne-  
 ‘ phew *Arthur* to King *John*, and that *Arthur*  
 ‘ also remitted to him; why should our Au-  
 ‘ thor leave King *John* a more doubtful Title,  
 ‘ than he did to *William* the First, and his two  
 ‘ younger Sons *William* and *Henry*, whom he  
 ‘ hath made Hereditary Kings in the same  
 ‘ manner?

‘ Therefore had not our Author made for  
 ‘ himself the Majority before, and would have  
 ‘ exerted his Faculty for King *John* also, I  
 ‘ question not but King *John* would have  
 ‘ come out as rightful a King (in our Au-  
 ‘ thor’s former Sense of the Matter) as any of  
 ‘ his Predecessors.

‘ But we Authors (like Poets or Painters)  
 ‘ draw our Patients, as we fancy, for the pre-  
 ‘ sent Turn.

‘ By which it happens, *de mortuis*;  
 ‘ Sometimes *nil nisi bonum*,  
 ‘ And sometimes *nil nisi malum*.

FROM

**F**ROM King *John* our Author makes a Transition to the House of *Lancaster*.

(By which, I conjecture, he hath skip'd over two more of the Doctor's thirteen.

*First*, *Henry* the Third, who continu'd the possession of the Throne against *Eleanor*, the then next in Blood to *Richard* the First.

*Secondly*, *Edward* the Third, who came to the Crown by the Deposition of his Father (*Edward* the Second.)

The first King of the House of *Lancaster* was *Henry* the Fourth (Son of *John* Duke of *Lancaster*) who came to the Crown by Deposition of *Richard* the Second; and after the Death of *Richard*, held the same against *Edmund Mortimer* Earl of *March*, Heir of *Philippa*, Daughter and Heir of *Lionel* Duke of *Clarence* (elder Brother to the Duke of *Lancaster*.)

And him our Author gives up to the Doctor, as an errant King *de facto* only.

**A**FTER this, he takes occasion (by the way) to answer the Doctor's Challenge, *To name any Non-Jurors in the Reigns of Kings de facto.*

To which our Author saith, That there were no such Tests then on foot (as there have



have been since) to oblige the Subjects to any such Oaths.

Which if there had, our Author don't doubt but we had heard of many Non-Jurors against those *De-facto* Kings.

And for those that had taken Oaths to *Henry* the Fourth, our Author saith, they did not think themselves bound thereby, and so took Arms against him, he having first broken his Oaths to them.

*Remark.* ' Why then, it seems, the Breach  
' of the King's Oath to the People, absolves  
' them from their Allegiance to him.'

**B**UT our Author descending from *Henry* the Fourth to *Henry* the Fifth, doth contest, that after the Submission made to him by *Edmund* Earl of *March* (the then next in Blood to *Richard* the Second) *Henry* the Fifth had some foundation of Title to the Crown, during the Earl of *March*'s Life.

*Remark.* ' But (if I don't very much forget)  
' our Author did before affirm the Submission  
' of *Edgar Atheling* to *William* the First, to  
' have been a good Translation of the Crown  
' from the *Saxon* to the *Norman* Line, not on-  
' ly against *Edgar* himself, but his Sister Queen  
' of *Scotland*, and all their Descendants.

' And (if I don't a little more forget) our  
' Author also affirm'd in mighty strong Terms,  
' That the first Exclusion of *Robert* Duke of  
' *Nor-*

*Normandy* from the Crown of *England*, by the Entry and Enjoyment of *William Rufus* his younger Brother, was a good Exclusion, not only of *Robert*, but of his Descendants also; and that *Henry* the First, his youngest Brother, had thereby a good Title against them.

And therefore had *William* the Second (or *Henry* the First) and *Henry* the Fifth, happen'd to have chang'd Places with one another in our Author's Calendar, they had had an equal Chance to have chang'd Titles too.

FROM *Henry* the Fifth, our Author descends to *Henry* the Sixth (his Son.) And here he begins to play the Casuist about taking and breaking of Oaths, in his management of the Contest between the Houses of *York* and *Lancaster*.

And hath left a Recipe for taking Oaths of State, which (being duly observ'd) can neither do the Subjects that take them any hurt, nor the Sovereigns, to whom they are sworn, any good.

Our Author confesseth that *Richard* Duke of *York*, and his Son (afterwards *Edward* the Fourth) (the Claimants of the Crown for the House of *York*, in right of the House of *Clarence*) had often solemnly taken Oaths of Allegiance to *Henry* the Sixth (of the House of *Lancaster*.)

Which,

Which, our Author saith, they ought not to have done, to have gain'd the World :

Yet, saith he, when the Oaths were taken, the *Spiritual Law* reliev'd them in the Non-observance of those Oaths, and the Pope actually granted them a Dispensation ; which, our Author saith, was then thought a sufficient Absolution.

*Remark.* ' And perhaps that Thought is not quite out of fashion yet.'

**A**ND our Author saith further, That *Richard Duke of York* was not only this way absolv'd from his own Oaths, but that immediately upon his Claim of the Crown against *Henry the Sixth*, all the Subjects were *ipso facto* discharg'd of their Oaths to *Henry the Sixth*.

*Remark.* ' By which our Author hath admitted, that the Subjects are not bound by their Oaths to the present Regnant, any longer than he can maintain himself in the Possession of the Throne.'

**B**UT, saith our Author, perhaps it may be demanded, How it is possible for a right Heir to a Crown to resign his Title to it, if the Submission of *Richard Duke of York* (by swearing Allegiance to *Henry the Sixth*) was not a sufficient Resignation of the Crown?

To



To this our Author answers, *That a legal and effectual Resignation of the Crown can only be made before, and with the Concurrence of the three Estates of the Realm.*

*Remark.* 'And yet our Author hath not been pleas'd to tell us of any such Resignations by *Edgar Atheling* to *William* the First.

'But hath affirm'd, the personal Submission of *Edgar* by himself (tho that were but a Patience upon Force) to have been a good Resignation of his Right of the Crown to *William* the First.

'By which Remark, I am not offering my Opinion, *which of these two Contraries are right :*

'But can't help thinking, *That one of them must be wrong.*

'And indeed our Author hath been as liberal in multiplying Opinions to himself, as he did Titles to *Edward* the Confessor.'

OUR Author having follow'd these three *Henry's* of *Lancaster* out of the Saddle, by *Edward* the Fourth's mounting the Throne, he takes a good deal of pains to tell us what errant Usurpers these three *Henry's* were call'd, in Acts of Parliament of *Edward* the Fourth.

Tho I think our Author hath also told us that *Henry* the Sixth (upon his temporary Re-access

access to the Throne) retaliated the Language to the House of York.

*Remark.* ' And so they might have done to  
' the end of the Chapter, upon the alterna-  
' tive Recess and Re-access of one another  
' (if it had so happen'd;) but calling Names  
' neither gives nor takes away Titles.'

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**A**ND our Author also is very elaborate, about telling us what Acts of Parliament of the three *Henry's* were confirm'd, and what others repeal'd by the Parliaments in *Edward* the Fourth:

And cites an Instance of a *National Debt contracted upon Parliament-Security*, then in danger of being defeated, had not King *Edward*, by his Assent, intitled it to a legal Payment.

Upon which he makes this shrewd Remark, Perhaps (saith he) *this was for carrying on a War against France.*

*Remark.* ' Not that the History (our Author quotes) tells him so;

' But perhaps our Author is let into a Secret, for paying the Publick Debts without Money (if his Card comes up Trump.)'

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**F**ROM *Edward* the Fourth, our Author passeth to *Richard* the Third, whom he leaves to the Doctor as a King *de facto* only.

But

But yet (our Author saith) that as to *Henry* the Seventh (his Successor) he was a King *de jure*, as every King *de facto* is to his Successor, who hath no better Title.

And therefore he saith, That *Henry* the Seventh took care to reverse such Acts of *Richard* the Third, as he had a mind to get rid of.

And then he tells us, That the Reason why the Acts of *Richard* the Third, and *Henry* the Seventh have still continu'd in force, is, for that *Henry* the Eighth, in respect to his Father *Henry* the Seventh, would not make him an Usurper, by repealing his Acts; and that none of his Successors have since given themselves the Trouble of calling them in question.

*Remark.* 'From whence several remarkable things do arise:

' *First*, That a Successor of a King, by repealing the Acts of his Predecessor, doth thereby make him an Usurper.

' *Secondly*, That all the Acts of *Richard* the Third and *Henry* the Seventh are still liable to be call'd in question, by any one that thinks them to his Disadvantage.

' Which would make a fine Gap in the Laws and Titles of the Kingdom.'

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AND yet after all this, our Author saith, That *Henry* the Seventh, from the time of the Marriage of Queen *Elizabeth* (Heir of the

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the



the House of York) undoubtedly became a King *de jure*.

*Remark.* ' The first and last Instance I ever heard of, where the Marriage of a Queen doth *ipso facto* make a Man a King, and a King *de jure* too.'

AND more than that, our Author saith, That *Henry* the Seventh, from the first entrance of his Reign, to his Marriage, might be look'd upon as having a presumptive Right to the Allegiance of the People, as he had oblig'd himself to marry that Princess.

*Remark.* ' More Noveltries still! But then methinks, our Author hath left no Interval, in which he could call *Henry* the Seventh a King *de facto* only.'

AFTER this, our Author comes to wage Law with the Doctor, upon the Statute of 11 *Hen.* 7. By which none are to be attainted or forfeit for serving the King, for the time being, in his Wars.

Which, he saith, the Doctor construes as intended for a King *de facto*.

But our Author, it seems, would mean in some other way :

And he saith, that *Henry* the Seventh procur'd this Act, lest *Perkin Warbeck* should have beaten

beaten him, and hang'd up his Subjects for adhering to him.

And he saith, that if *Richard* the Third had but had such a Law for indemnifying them that fought for him, they could not possibly have been attainted by *Henry* the Seventh :

For that *Henry* the Seventh being at first but an Usurper, he could not have attainted his Predecessor (tho an Usurper) lest a third Usurper (*Perkin*) should have attainted him.

Which, our Author saith, *Perkin* could not have done, without violating the Laws he was bound by :

But yet he saith, that a King *de jure* would not have been bound by this Act.

*Remark.* ' Why then, it seems, that Usurpers only are bound by Laws; and Kings *de jure* at liberty to break them.'

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AND now our Author tells his Readers, he is at liberty to release them from any farther Trouble, in answer to the Doctor, having so fully confuted him.

But saith, that the Doctor having gone a little out of the way, to assert the Right of the Legislative Power in limiting the Succession of the Crown, our Author will follow him, in examining some Historical Passages quoted by the Doctor.

But our Author (whether out of modesty or fear) promiseth to confine himself to mat-

ter of Fact, *without questioning the Power of Parliaments to limit the Succession.*

*Remark.* ‘ And I promise that I would have  
‘ believ’d him, had not his whole *Folio* been  
‘ one continu’d Question against that Power.’

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**A**ND by way of Preliminary, he saith,  
That all that he shall observe upon Fact,  
is, that whatever Power Kings, with their  
Parliaments, may have *de jure*, upon such oc-  
casions ; it is however true *in fact*, that no  
Act of Limitation could yet effectually ex-  
clude the next Heir by Proximity of Blood :  
But that, sooner or later, *Providence* hath hi-  
therto so order’d it, that those who were first  
in the Line of Descent, have at length gain’d  
the Crown, notwithstanding all Parliamenta-  
ry Provisions to the contrary.

*Remark.* ‘ Or (to put our Author’s Princi-  
‘ ples into fewer words) *The Parliaments may*  
‘ *make such Acts if they please, but they signify*  
‘ *nothing after they are made.*’

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**H**E saith, he believes it will be allow’d  
him, that we have no Laws extant of  
this nature before *Henry the Fourth* ; by which  
the Succession was settled upon his four Sons,  
and their Heirs.

*Remark.* ‘ And yet while our Author was  
‘ making Hereditary Kings, he made the  
‘ Will



‘ Will of the last Regnant to be a good Law,  
 ‘ for effectually excluding the next Heirs by  
 ‘ Blood, and all their Descendants, from in-  
 ‘ heriting the Crown, and for translating it  
 ‘ upon others more remote ; witness his In-  
 ‘ stances in *Edward* the Confessor, and the  
 ‘ three first *Norman* Kings.’

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**T**HEN our Author saith, the next Sta-  
 tute made in the ‘Reign of *Henry* the  
 Sixth, for entailing the Crown (in default of  
 his Issue) on the Duke of *Clarence* (the youn-  
 ger Brother of *Edward* the Fourth) did not  
 last long, being null’d by King *Edward* the  
 Fourth’s Accession to the Throne.

*Remark.* ‘ Nor did that Throne succeed to  
 ‘ King *Edward*’s Sons, nor had ever probably  
 ‘ return’d to his Daughter, without the Aid  
 ‘ of *Henry* the Seventh, with the People of  
 ‘ *England*.’

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**T**HEN our Author saith, That *Henry*  
 the Seventh procur’d an Act for en-  
 tailing the Crown on his Issue, for which our  
 Author saith there was no occasion, for that  
 they would have had the Right by their Mo-  
 ther.

*Remark.* ‘ But their Mother might have died  
 ‘ without Issue, and *Henry* the Seventh have  
 ‘ had other Issue, and then this Act had not  
 ‘ been

‘ been impertinent ; and the Legislators, by  
 ‘ the making of it, declar’d their Opinion,  
 ‘ that they had power to do it.’

**B**UT our Author having laid these Instances as a Bridg or Train to his main Case of King *Henry* the Eighth, he passeth over to that.

King *Henry* the Eighth, in the 35th of his Reign, had an Act pass’d for establishing the Succession of the Crown, whereby (on failure of his own Issue) he was impower’d to limit the Succession of the Crown to whom he pleas’d, either by Letters Patent, or by his last Will sign’d by him.

Now our Author hath treated his Readers with Evidence of a Will made by King *Henry* the Eighth, whereby he limited that contingent Succession to the Heirs of his younger Sister, Queen Dowager of *France* (by *Charles Brandon* Duke of *Suffolk*, her second Husband.)

Notwithstanding which, our Author saith, That after the Death of Queen *Elizabeth* (the last Issue of *Henry* the Eighth) the Crown of *England* hath been held and enjoy’d by *James* the First, and his Descendants, as Heirs to the Queen of *Scotland*, eldest Sister of *Henry* the Eighth.

And from hence he would draw an inevitable Conclusion, That King *James* the First ascended

ascended the Throne of *England*, directly contrary to the Order of Succession appointed by Act of Parliament.

And our Author saith, That by the Act of Recognition, 1 *Jac.* it is expressly said, That immediately upon the Death of Queen *Elizabeth*, the Crown did, by inherent Birthright, and lawful and undoubted Succession, descend and come to the said King *James*.

And this our Author saith was the original Contract.

Nor will our Author allow, that Queen *Mary*, or *Elizabeth*, had, or claim'd, any Title to the Crown by the Acts of Settlement, but were both of them legitimate, and inherited the Crown by that Right.

And after abundance of more Sayings of his own, and Quotations from others, he tells his Readers, That he hath presented them with Passages and Testimonies of the Laws, which clearly prove against Dr. *Higden*, That *Kings de facto were never consider'd, in our Constitution, as just and legal Proprietors of the Kingdom they possess'd.*

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**H**AVING thus gone through the Law, he follows the Doctor into the Scriptures.

And first he would shew the Doctor to be of the Religion with *Shimei*, who curs'd *David*



*vid* (a King *de jure*) on presumption that *Absalom* would soon be King *de facto*.

Remark. ' And 'tis not much unlikely that  
' our Author and his *Shimeites* would not  
' spend their Anathemas so boldly against  
' the Protestant Succession, if they had not  
' some presumption of a Popish one.'

**A**ND our Author would also resemble the Doctor to *Hushai*, who counterfeited a Desertion from *David* to *Absalom*, as likely to be then a King *de facto*; bringing this Saying with him, *Whom the Lord and this People chuse, his will I be.*

Remark. ' Tho *Hushai* said this in counterfeited to *Absalom*, he did it in sincerity to *David* (his Master.) Whether that be a Sin in a Privy Counsellor, I won't assume to determine; but believe I may say, that the contrary is not a Duty.

' And as to the Saying it self, if our Author, and his Friends, don't like it for Divinity, let them take the Reverse of it for their Motto, *Whom the Lord and this People reject, his will I be.*'

**B**UT our Author allows to the Doctor, that the Submission of the *Jews* to foreign Conquerors was lawful; for this, faith he, *was the Appointment of God.*

Remark.

*Remark.* ' And so was the Revolt of the  
' ten Tribes from *Rehoboam*, upon his Threats  
' of Tyranny.'

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FROM the Old Testament, our Author follows the Doctor into the New, upon our Saviour's Resolution about paying Tribute to *Cæsar*.

From whence, he saith, the Doctor hath infer'd, that our Saviour ask'd no other Question, but who was in possession of the Government; and thereupon determin'd that Tribute should be paid him, without inquiring into his Title.

And tho our Author agrees with the Doctor, that Tribute was lawfully paid to *Cæsar*, without enquiring into his Title:

Yet (for what reason I know not) he seems to take offence at him, for mentioning the *Roman* Powers to have been gain'd by Conquest.

And tho our Author had before absolv'd the House of *York* from their Oaths to the House of *Lancaster*, as taken by fear or force:

Yet now he arraigns both Kings and Subjects for violating their Oaths and Promises, on any occasion whatsoever.

As *Francis*, the *French* King, for violating his Oaths to the Emperor (tho given under Duress in Prison;)

And King *Henry* the Eighth, for annulling his Marriage with *Ann* of *Cleves*, on pre-

tence that he had not given an inward Consent to it.

And at last concludes his Treatise with the Text in the Prophet, denouncing God's Judgments against the *Jews*, for Violation of their Oaths to the King of *Babylon*.

*Remark.* ' And yet after all this, our Author would persuade the Subjects of *Great Britain* and *Ireland* to act against their Oaths; as if God had chang'd his Mind since those days, and that tho the *Jews* were to keep their Oaths to the Kings of *Babylon*, the Christians may break theirs to her Majesty, and the Protestant Succession in the House of *Hannover*.'

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HAVING



HAVING thus attended and observ'd our Author thro his Treatise in his own way, I humbly crave leave of a few farther Observations in my way.

In which I'll endeavour to put my words a little closer together, than our Author hath done his; lest I fall under the like Inconsistencies, which I have presum'd to observe in him.

Our Author hath taken a large Circumference to come at the Will of *Henry* the Eighth, made pursuant to an Act of Parliament.

And this he hath quoted as an Instance and Argument, against Limitations of the Inheritance of the Crown by Parliament:

Whereas he could not have quoted an Instance, or Argument, stronger for them.

And by the same Instance he hath also subverted his first Position, That the Kings of *England* had a Power of disposing the Crown by Will.

I presume our Author will not scruple to allow *Henry* the Eighth to have been a King Hereditary and *de jure*, and withal as apprehensive of the Powers and Prerogatives of the Crown, as any of his Predecessors.

And yet it is most evident, that this King did not think he had a Right in himself to

dispose the Crown, either by Letters Patent or Will, without Consent of both Houses of Parliament :

Else what occasion had he to procure Acts of Parliament in that behalf ?

And 'tis also as evident, that he did esteem, that the Inheritance and Succession of the Crown might be limited by Parliament ; else to what purpose were there two successive Acts made for that purpose ?

And from the Sequel of the History, it is also evident, that after this King's Death, the Parliamentary Settlements of the Crown, made in his Reign, were held and esteem'd good and effectual to those that claim'd under them, against all Pretenders to the contrary.

By the Statute of *Edward the Sixth, cap. 12.* all Usurpations of the Crown against the Act of *35 Hen. 8.* are made High Treason.

And when the Duke of *Northumberland* (who had marry'd his Son to the Lady *Jane Grey*) had prevail'd upon King *Edward the Sixth* to nominate that Lady by Will for his Successor, the Judges, and other the King's Council, told him in exprefs Terms, That such Designation would be of no force against the Act of Settlement ; by which the Crown (in case of King *Edward's* Death without Issue) was limited to his two Sisters, the Ladies *Mary* and *Elizabeth*.

And

And after his Death, Queen *Mary* and *Elizabeth* successively enjoy'd the Crown, according to that Settlement.

And tho our Author is very positive, that they had no occasion of that Act, being both legitimate Descendants of *Henry* the Eighth; yet it is plain, that King *Henry* the Eighth, and his Divines and Lawyers, in those days, were not so clear in this Point.

And after the Death of Queen *Mary* (which was conceal'd for some time) it was agreed by both Houses of Parliament, *That Queen Elizabeth should be proclaim'd, according to the Act of Settlement of 35 Hen. 8.*

And in the Act of Recognition of her Right, 1 *Eliz.* the same Act of Settlement is refer'd to.

And after that, in the 13th of her Reign, it is by another Act made High Treason, during her Life, to affirm, *That the Laws and Statutes do not bind the Right of the Crown, and the Descent, Limitation, Inheritance and Government thereof.*

But why then (perhaps would our Author say) did Queen *Elizabeth* favour the Royal Family of *Scotland*, as the next in Blood to the Crown of *England*, against this very Act of Settlement of 35 *H. 8*?

Why, who (but our Author) saith that she did?

Or if she had, her Majesty's Affection did not change the Law.

That



That the Royal Family of *Scotland* were then next in Blood to the Crown, no one can deny.

And that Queen *Elizabeth's* Inclination was, that King *James* the First should succeed her accordingly, the Histories give reason to believe.

But all this was consonant to the Act of Settlement of 35 *H. 8.* which had limited the Crown no farther than the Issue of King *Henry* the Eighth; upon failure whereof, the Crown was left to descend to his next collateral Heir (unless he should otherwise limit the same by Letters Patent, or Will.)

And there being no Claim made under any such Letters Patent, or Will, the Crown (upon the Death of Queen *Elizabeth* without Issue) came by Descent to King *James* the First, as collateral Heir to *Henry* the Eighth; and he held the same accordingly, and was so recogniz'd by Parliament, no Title appearing against him to the contrary.

For as to the pretended Will of *Henry* the Eighth, our Author tells us, it was lost or suppress'd in Queen *Mary's* Reign, fifty years before any Claim could have been made under it.

And so was all one as if never made; *De non existentibus & non apparentibus, eadem est Ratio*, say the Lawyers.

And had King *James* the First let the Throne lie vacant for above these hundred years past, till our Author had found this Will,

Will, 'tis likely the Monarchy had been confounded long since.

And all the Evidence our Author hath now offer'd of it (with which he would puzzle the Title of two Kingdoms) would not be admitted, in *Westminster-Hall*, for recovery of two Acres of Land by one Subject from another.

And what our Author hath said of it, proves most strongly against him the very thing he would argue from it, *viz. That the Settlements of the Crown by Parliament are void against the next Heir.*

He hath presented us with a Speech, prepar'd by Mr. *John Hales*, on behalf of the House of *Suffolk* in 1563. (which was about the 5th of Queen *Elizabeth*, and about seventeen years after the making the suppos'd Will) in which Mr. *Hales* insisted, ' That there ' was a Settlement of the Crown by Parliament, which the Subjects had sworn to observe.

' And said, that if King *Henry* had made a Will, pursuant to the Statute, then it was ' without all doubt that the Subjects were ' bound to accept them for Kings or Queens, ' that were nam'd in it ; because, he saith, it ' was done with Consent of the whole ' Realm, confirm'd by Oaths, which being ' not contrary to God's Laws, nor the Laws ' of Nature, and being in the Subjects Power ' to observe and keep, they ought not in any ' wise

‘ wise to alter or break: for, saith he, the  
 ‘ Judgment of the Lord is certain, *That he*  
 ‘ *will not hold him guiltless that taketh his Name*  
 ‘ *in vain.*

And so he concludes, ‘ That the Act and  
 ‘ Will is a Bar and Exclusion to all others, be  
 ‘ they never so near of Blood (if any there  
 ‘ be.)’

And then, in his Complaint of the defacing and destroying this Will, and the Record thereof, in Queen *Mary’s* Reign, he saith, ‘ It  
 ‘ could be done with no other Intent, but for  
 ‘ that they knew the Will to be lawful (being  
 ‘ pursuant to the Act: for he saith else-  
 ‘ where, that otherwise by Law the King  
 ‘ could not have done it.)

Now unless some one (whom I will not name) had ow’d our Author and his People a shame, I can’t imagine whence they should have been so infatuated, as to have trump’d up such a Precedent as this, against the Limitation of the Crown by Parliament.

But Mr. *Hales*, after this, seeming to despair of producing this Will, whereby to make a Claim under it, he frames another Pretence of Title for the House of *Suffolk*, against the Heirs of the House of *Scotland*, as not born within the Allegiance of the King of *England*.

And closes his Speech with his Opinion, That the Right of the Crown (in case of Queen *Elizabeth’s* Death without Issue) was



to come to *Katherine*, Daughter of *Frances*, eldest Daughter of *Mary* Queen of *France*.

But besides this private Speech, our Author hath not told us of any other Claim made by the House of *Suffolk*.

And our Author himself elsewhere takes notice of some Reasons against any Claim that could be made under the Lady *Frances*, and seems to name the Descendants of Lady *Eleanor* (the now Earls of *Derby*) the only Persons who could have claim'd under the Will, in case they could have produc'd it.

But there is not the least footstep of History, or spark of Evidence, in all this Story, that any Claim, under this Will, was ever wav'd or declin'd, or rejected or over-rul'd, as being void or illegal against the next Heir.

And as to the Act of Recognition, 1 *Jac.* declaring the Crown to have come to him by inherent Birthright and lawful Succession, it is no more or other than the Truth was; there appearing no Parliamentary Settlement to the contrary.

Indeed had there been, in that Act of Recognition, any *Non obstante* of the Act of 35 *H. 8.* (which I don't find there is) our Author had had something to say for his Hypothesis.

And as for his calling this Act of Recognition the original Contract, I never before understood a *Recognition* to be an *Original*.

But our Author knows best: And indeed I ought not to discourage him as a new Begin-

H

ner,

ner, being the first Man of his Kidney, that I ever heard allow of any original Contract between King and People.

But, methinks, his fixing the original Contract at such a distance from the Original of the Monarchy, is something like a late Author I know, who inserted his Postscript in the middle of his Book.

After all this, our Author hath kept a *Dernier Resort*; That tho, according to the Laws of the Kingdom, the Inheritance of the Crown may be limited by Parliament, yet he would suggest that these Laws are not warranted by the Laws Divine. And saith, That whenever such Acts have been made, for diverting the Crown from the next in Blood, they have not lasted long, e'er Providence hath return'd it again to the right Line.

Now this leads me to something I have said elsewhere, relating to the *Jewish* Monarchy, instituted by God himself, in that compendious Charter of it deliver'd out in the Prophecy of *Jacob*:

*The Scepter shall not depart from Judah, nor a Lawgiver from between his Feet, until Shiloh come.*

By which the first Nomination of the Scepter fell upon *Judah*, a fourth Son, in default of his three elder Brothers.

*Reuben* for Incest,

And

*Simion* and *Levi* for Murder.

And

And by the same Nomination, the Scepter is entail'd upon the Tribe of *Judah* only, whereby that became the Royal Tribe, exclusive of all the other Tribes, who, in distinction to that, were declar'd Subjects, with an Allegiance prescrib'd for them to that Tribe as their Sovereign :

*Thou art he whom thy Brethren shall praise, thy Father's Children shall bow down before thee.*

But tho, by this Entail, the Scepter was so appropriated to that Tribe, that it could not go to any of the rest, there being no collateral Entail of it to any of the other Tribes.

Yet this Entail was first general to the whole Tribe, without any special Limitation of it to any particular Family of that Tribe, or any special Issue of that Family.

And this gave every Family of that Tribe some expectancy of it, and possibility for it, till it came to be executed in the Family of *Jesse*.

Yet during this Interval, from the Nomination to the Execution of this Entail, *Judah*, upon all occasions, had the several Posts of Honour assign'd to them as the Royal Tribe.

*Judah* had the first of the four Standards, under which the eleven Tribes march'd and incamp'd (to cover the Tribe of *Levi*, who encompass'd the Tabernacle) in the Wilderness of *Sinai*.

And after the Death of *Joshua*, *Judah* led the Van against the rest of the unconquer'd *Canaanites* :



And so they did, after that, in the three Battels against the *Benjamites*.

But in the twelfth Generation from the Prophecy, when God came to execute this Entail in the Family of *Jesse*, he pass'd by the elder House of *Judah*, and pitch'd upon the younger for the Royal Family.

For *Jesse* was descended from *Pharez*, Son of *Judah* by a second Venter ; whilst *Shelah*, the youngest Son of *Judah* by a former Venter, had a numerous Issue, which were then the elder House of *Judah* ; *Er* and *Onan*, his two elder Brothers, dying without Issue.

And of this Family of *Jesse*, God again singled out *David*, the youngest Son, for the Scepter.

And thus the Scepter was divided from the Birthright, and the Birthright from the Scepter, as well in the first Creation of the Honour upon *Judah*, as in the execution of it in *David*.

And then upon *David* God entail'd again, upon him and his Issue in general :

*The Lord hath sworn unto David, of the Fruit of thy Body will I set upon thy Throne.*

Which was not a special Entail, always to go to the First-born, or next in Blood :

And as an Evidence of this, the first Succession of the Crown from *David* came to *Solomon* a younger Son :

And from *Solomon* there was but one Descent, before the ten Tribes revolted, who never

never return'd again to the Crown of *Judah*, but continu'd a separate Kingdom, till they were transplanted out of *Samaria* into *Assyria*.

From whence it is evident, That tho the Constitution of this Monarchy were hereditary in general, yet the Crown was not by this confin'd or necessitated always to go to the next in Blood.

And indeed such a necessity would subvert the Nature and Intention of Government in the World.

Our Saviour hath told us, *The Sabbath was made for Man, and not Man for the Sabbath.*

From whence is to be infer'd, *That Kings were made for the People, and not the People for Kings :*

For if God requires no Service of Man, but what is for Man's own Use and Benefit ;

How can Kings demand more of their Subjects, without arrogating to themselves something above God ?

Now the Intent of Government being for the Good of the Community, the Sovereigns are the Royal Trustees for the whole, and for that purpose are a Body Politick, invested with all the Dignities and Prerogatives of the Crown, and the Allegiance of the Subjects, to enable them to execute that Trust, and to maintain and defend them in the execution of it.

But if the Succession of this Trust and Dignity must of necessity always come to the next  
of

of Kin to the last Regnant (be his Capacities or Incapacities what they will) then it may so happen, that the Throne may be so fill'd, that this Trust cannot be executed, and so the Intent of Government is frustrated.

Therefore to prevent any such Accident, the Kings and Parliaments of *England* have always had the power to limit the Succession of the Crown, as they shall judg best for the Preservation of the Monarchy, and the Laws and Religion of the Kingdom.

And this is no Derogation to the Honour of the Crown, or the Rights of the Royal Family ; but for the better Preservation of themselves, and the Subjects under them.

And such Translations of the Crown are no Novelties in the *English* Monarchy.

From *Egbert*, the first *Saxon* Monarch, the Crown of *England* (subject to the *Danish* Invasions) continu'd in his Lineage, till the Invasion by the *Normans*.

But during this Continuance, it frequently happen'd, that the Brothers of the last Regnant were prefer'd to the Crown before his Sons (when Minors, and as such incapable to defend the Kingdom against foreign Invaders.)

And for that reason also *Athelstan*, tho an illegitimate Son of King *Edward* (the elder) was, by unanimous Election, made King before *Edmund*, a legitimate Son (then a Minor.)

And



And such an Incapacity our Author hath suggested of *Edgar Atheling*, the last Prince of the *Saxon* Line ; for which reason he hath justify'd the Translation of the Crown of *England* from him to *William* Duke of *Normandy*.

And for Incapacity for Government in *Robert* Duke of *Normandy*, our Author hath justify'd the Translation of the Crown from him to his younger Brothers.

But here, I perceive, our Author and I are to part, upon our Difference in two Articles :

*First*, By what Power the Crown may be thus translated, upon occasion.

*Secondly*, What is a just occasion for such Translation.

This Power of Translation of the Crown, our Author would have to be in the Kings, by themselves only, who, he saith, had antiently a Power of disposing the Crown by Will.

Now I have heard the Lawyers say, That the King cannot, by Will, dispose the Jewels of the Crown ; but that the same shall, *non obstante* such Devise, go to the Successor, in right of the Crown.

And I believe I could quote a late Case for that, where some Jewels of the Crown were adjudg'd to the Successor, against the Executor of the last Regnant.

Now either this Law, restraining the King's disposing the Jewels of the Crown, must be wrong ; or else I can't see how our Author's  
Law,

Law, for the King's Disposal of the Crown it self, should be right.

And we have King *Henry* the Eighth, and the Lawyers of his days of this Opinion, That the King, by himself, could not dispose of the Crown, but by Parliament.

And, by the way, the Power given King *Henry* the Eighth, by Parliament, was not for disposing the immediate Succession of the Crown, but only a remote Contingency in it, which was not then likely to happen (tho afterwards it did happen.)

But letting our Author take his own way, that the Kings of *England* could, by Will, dispose the Crown from the next Heir ;

Why is he so much offended, That the Kings and Queens, with their Parliaments, should since do the like ?

Whoever had the Will of the King only for their Title to the Crown, our Author would have to be Kings Hereditary :

And yet whoever derive Title thereunto by the Will of King and Parliament, our Author would make Usurpers.

And so I am under the Misfortune of differing from our Author, by what Power the Crown may be translated from the next in Blood.

And for the Reasons or Causes for which the Crown may be so transfer'd, I have small hopes of any better Agreement.

Our

Our Author hath allow'd the Infancy, and other natural Incapacities in *Edgar Atheling*, good Causes for transferring the Crown of *England* from him to *William Duke of Normandy*, a Stranger in Blood to it.

And hath allow'd the Indispositions for Government in *Robert Duke of Normandy*, good Cause for taking his Dukedom from him, and him from his Dukedom.

But after this, I know he won't allow the Popish Religion any Incapacity for a Successor to a Protestant Kingdom :

And so I'll rather differ with him in Silence, than ask him the Question.

But I take liberty to think with my self, that if this be not an Incapacity, nothing else is.

Tho, I own, I never saw a Popish Successor in my Life (nor ever shall, I hope.)

But I have seen a Popish Predecessor, which shall serve me for a Looking-Glass.

And had I then been in a neighbouring Kingdom (where I have been since) I might have seen something more, of a good Man converted by his Religion to what I will not name.

Therefore they that both saw and felt the Effects of that there, may be excus'd, if they seem now a little more apprehensive than some of us on this side the Water : *The burnt Child dreads the Fire.*



AND since our Author would make his Court to Providence, as favouring his Side, I hope I may (without Offence) observe what seems to have a favourable Aspect on our side.

This Protestant Branch of the Royal Family abroad, seems to have been, by a special Hand of Providence, preserv'd (as a Tei-Tree) for ingrafting the Crown upon it.

But as the Building of the Temple of *Jerusalem*, was too great a Work to have the Honour of it confer'd upon any one Man; and therefore God first put into the Heart of *David* to frame the Model, and provide the Materials of Gold and Silver; and after him, instructed *Solomon*, his Successor, to build and finish it :

So we may hope it was by the good Will of God, that his late Majesty King *William* laid the first foundation of this Succession, by entailing the Reversion of the Crown of *England* upon the Princess *Sophia*, and her Issue (being Protestants :) And closing his Life with this Action, he (like *Sampson*) became a Victor in his Death, surmounting the Glories of his Reign.

But after him, the Consummation of this Settlement seems to have been reserv'd for her present

present Majesty, who accomplish'd the same by the Union of the two Kingdoms, together with this Succession.

And since that, she hath been pleas'd to express her intire Complacency and Satisfaction in so doing, in most affectionate Terms, in the Preamble of her Letters Patent, creating the Electoral Prince of *Hannover* Duke of *Cambridge*.

A Copy whereof (with an *English* Translation) is subjoin'd :

Which may animate her Subjects to recognize and avow all the share they had in it.

And to appear, the rather, the more zealous for it, because the Adversaries are so zealous against it ; as the only thing which interferes with their Projects.

And therefore they leave no Stone unturn'd (at home or abroad) to seek Pretences to avoid it.

And finding this Settlement cemented with the Oaths and Allegiance of the Subjects; these honest Casuists are crying about their Antidote against Perjury :

(Whereof our Author, in his *Folio*, hath presented us a Specimen, call'd the *Spiritual Law* (Anglice, *Absolution by a Priest*.)

And would persuade their Patients to try the Experiment, for sake of the Cure only ; without proposing any other Advantage by the Adventure.

They would have the *Britons* and *Hybernians* turn *Galatians*, *desiring again to be in Bondage*; and to exchange their Religion and Liberties (which they have defended with so much Blood and Treasure) for Superstition and Slavery, only in Compliment to be in the same Fashion with their Neighbours:

Inticing them to burn their own Houses, and say they *are in Jest*; or that they do it with an *Hereditary Intention*, on behalf of the next of Kin.

Our Author would prescribe the Right of the Crown always to descend successively to the next in Blood.

And hath threaten'd all Limitations of it to the contrary, with *Anathema's* of Providence.

Now if our Author would (as an Addition to his former Labours) take the pains to spend some of his leisure Hours in visiting her Majesty's Subjects, and instructing them in relation to the Settlements of their own Estates in their private Families; and by impregnating his Principles of Hereditary Right into them, persuade them, for Conscience sake, to transform those Settlements into our Author's Model (as they will answer the contrary at their peril) then I should think he had gain'd some Profelytes.

All or most of the Estates of the Nobility and Gentry of *Great Britain* and *Ireland*, as well Protestants as Papists, either have been,  
or



or are, held and enjoy'd, under Settlements made, *upon the first Son, and the Heirs Males of his Body :*

And for default of such Issue, *To the second Son, and the Heirs Males of his Body :*

And so on, to all the other Sons in Tail-Male.

Now all these Limitations over to the younger Sons, carry the Estates away from the Daughters of the elder, who, being next in Blood by Descent, are the Heirs at Common Law, and as such would have inherited the Estate, had it not been limited from them to the younger Sons :

And therefore, according to our Author's Principles of Birthright, these Translations of the Inheritances from the Daughters are wrongful, and the Inheritances ought to be restor'd to them.

Now if this be true, and that Charity and Reformation ought to begin at home, then it would be a Breach of the Golden Rule in Christianity (*to do as we would be done by*) for any Persons, holding their Estates under such Settlements, to find fault with the Settlements of the Crown by Parliament, till they had redress'd the Grievances occasion'd by such Settlements in their own Families, and restor'd their Estates to the next in Blood, to whom the Estates would have descended, if they had not been otherwise limited.

But whenever they please to quit their private Estates, and destroy the Settlements in their own Families, they may, with a better Grace, dispute against such like Settlements of the Crown.

But till they shall please to put this *Test* upon themselves, I can't see how they can shew their Male-content against the present Settlements thereof by Parliament, without exposing themselves to the Censure in the Gospel, *of spying a Moth in their Brother's Eye, while they keep the Beam in their own.*

Tho the Truth is (or at least I hope it is) that (unless some Sons of *Baalam* who are hir'd to curse) most of these Malecontents are either old Proprietors, or in the State of Nature; to whom, perhaps, any Change may seem rather better than their present Condition.

Nor have I said any thing with intent to get Converts among them.

But perceiving this *Folio* to have been drawn and publish'd as an Indictment against the present Settlements of the Crown, with intent (if possible) to corrupt the Minds of her Majesty's Subjects with Prejudices against them, I would not let it pass in silence, without bearing my Testimony against it.

And tho (as I said at first) I have yet Law enough on my side, to say, That whatever the late King, or her present Majesty,  
with

with  
Case  
Y  
cause

with their Parliaments, have done in this  
Case, *was just, because they did it :*

Yet I rather choofe to say, *They did it, be-  
cause it was just.*

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## PREAMBLE to the Duke of Cambridge's PATENT.

**C**UM serenissima domus Electoralis Brunsvico-Luneburgensis e regia Majorum nostrorum stirpe oriunda sit, & auita regna (si nos sine prole decesserimus) secundum leges auctoritate nostra iancitas, occupare debeat; cumque tamen enixe cupiamus, ut prædicta Domus serenissima non minus amicitia nobis, quam sanguine & fœderibus, devinciatur: Nos, pro singulari nostro erga illam affectu, charissimum consanguineum nostrum Geo. Augustum, serenissimi Electoris filium summis honoribus augere decrevimus. Et quamvis tanti Principis filius unicus patriis finibus excedere, sine gravi rerum periculo, non possit; his præcipue temporibus, quibus vicini Status tam violentis tempestatibus perturbantur: ut tamen rebus nostris & consiliis, qua licet, honoris & nominis auctoritate, etiam absens, quodammodo interfit, illum Parium hujus regni numero adscribi jussimus. Hæ illi erunt primitiæ supremæ istius dignitatis, ad quam (nobis, nostris)

quæ

*que omnibus optantibus) destinatur: ut, ornatus dehinc nobilissimi hujusce regni titulis, quos Regii sanguinis Principes semper ambierunt, nostratam se esse gestiat. Vos interea Barones, Vicecomites, Comites, Marchiones, Duces, vobis gratulemini, quod tantæ spei princeps, Germaniæ decus & delicia, sanctissimæ nostræ Religionis vindex, & Libertatis publicæ propugnator, vobis olim imperaturus, e vobis interim unus, in vestros se ordines referri amet, &c.*

*The same in English.*

**W**HEREAS the most Serene Electoral House of *Brunswick-Lunenburg* is sprung from the Royal Stock of our Ancestors, and in case of our Death without Issue, ought, (*according to Laws ratify'd by our Authority*) to enjoy the Kingdoms of their Progenitors; yet as we earnestly desire that the said most Serene House should no less be ty'd to us by Friendship, than by Blood and Alliances; we, according to our singular Affection towards the same, have decreed to grace, with the highest Honours, our most dear Cousin, *George Augustus*, Son to the most Serene Elector. And altho the only Son of so great a Prince cannot go out of his native Country without the utmost danger, especially at this time, when the

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neighbouring States are tost with such violent Tempests ; to the end nevertheless, that *as much as possible*, he may, by the Authority of his Name and Dignity, *tho absent, be in a manner present in our Parliament and Councils*, we have order'd him to be added to the number of the Peers of this Realm. This will be to him an Earnest of that Supreme Dignity, to which (according to ours, and the Wishe of all our Subjects) he's destin'd : that being henceforth adorn'd with the Titles of this most noble Kingdom, which the Princes of the Blood Royal have always courted, he may be proud to be ours. You therefore the Barons, Viscounts, Earls, Marquisses, and Dukes, congratulate with your selves, that a Prince of so great Hopes, the Ornament and Darling of *Germany*, the Defender of our most Holy Religion, and the Assertor of publick Liberty, one that is hereafter to govern you, and till then is one of you, should now delight to be vested with the same Honours with you, &c.

N. B. That her Majesty's Recital of the House of *Brunswick-Lunenburgh's* being sprung from the Royal Stock of her Ancestors, doth include as well the late Descent of the Princess *Sophia* from King *James* the First, as the antient Descent of his Electoral Highness from King *Henry* the Second, by *Maud*, his eldest

eldest Daughter, marry'd to *Henry*, then Duke of *Saxony*, from whom the House of *Hannover* is descended : By which that Illustrious House is of the Royal Blood of *England*, as well on the Father's as the Mother's side.

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F I N I S.



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ENGLISH'D

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Letter sent after it.



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THE  
POSTSCRIPT.

**B***Y this time I think I may write myself Author, as often as Caius Marius did himself Consul :*

*Septies Author fui.*

*And you must know that we Authors claim it as an undoubted Privilege, to dispose all the Parts of a Treatise, in what Precedency we please ; and by virtue of that Authority, I have (as you see) plac'd my Postscript in the Front.*

*Something like the Mayor of Gloucester, who holding a Pass, to read it, the wrong End upwards ; and being told so by the*

poor Man that brought it, gave him a Box on the Ear, for interrupting him in the execution of his Office; by which he claim'd a Privilege, to read it at which End upward he pleas'd.

But that's nothing to this Business.

This Pretender's Declaration (as I understand) was originally drawn in Latin (perhaps done at Rome) from whence (as it seems) some English Copies have been landed and dispers'd here, which I will not contest but that they may be more literally translated from the Original than mine is: however, I publish my own, as genuine, to the Sense and Reason of it (according to my Understanding thereof.)

But just as I had finish'd my Operation upon it, I had another Relation given me of a Letter (printed in the same Character with the Declaration) as written by Dr. Lesley, dated in April last, and directed to a Member of the Parliament as then sitting; but (by contrary Winds, and other Reasons of State) detain'd from coming ashore here, till some Posts after the landing of the said Declaration.

And

And indeed were it not for the April-Date of it, both the Print and Contents might have made it suspected as written and printed with the Declaration, and calculated to be sent after it, as a Supplement or Postscript to it; containing divers things material to be known, in order to induce the Persons, to whom the Declaration is directed, to embrace the same (of whom I esteem my self intended as one, included in the common Herd of Loving Subjects.)

And tho I confess the Doctor's Addition hath made but a shallow Impression upon my stubborn Complection, yet perhaps it may have better effect upon more lenitive Constitutions.

And that it may not lose its due weight, I have communicated the Nature thereof (as related to me) viz.

1. That upon the Pretender's first Accession to his Great Seal (which, by the Computation now us'd at Plumbers, is about fourteen Years since) the Care of the Church lying next his Heart, he had resolv'd to handsel his said Great Seal with a  
Grant



*Grant of Remittance of the First-Fruits and Tenths to the Clergy.*

An early Thought for a Lad then of twelve Years old!

*And keeping this Thought conceal'd for twelve Years time, till her late Majesty had (by Parliament) done that ready to his Hands, he then gave himself another quick Turn of Thought, by changing his Resolution of a Grant, into a Confirmation thereof: (which the Clergy may have at any time for fetching, under his Great Seal.)*

And doubtless this would strengthen their Title :

For Bees-Wax is a mighty binding thing (to my knowledg.)

2. *That the Pretender, while at St. Germain's, did admit of the Divine Service of the Church of England within the Court (of which the Doctor was one of his Chaplains) and had two Ministers of State of the same Persuasion :*

Of which the Doctor is directed to give publick Notice by private Intelligence.

3. *That*

3. That the Doctor's Patron is already commenc'd such a Disputant, that in a Divinity-Lecture between him and his Chaplain, they had almost made Cross-Converts of one another. But the Chaplain advis'd his Patron (lest he should be twitted with Occasional Conformity) not to declare himself till he had got a Crown to his Great Seal.

Not to change his Religion without a Crown to boot.

But it seems it is now at last consulted and determin'd, That upon his Patron's Admittance to the Throne, he will admit of a publick Disputation, before him, by Divines of both Churches (of either of which the Doctor may be one) and as he shall be convinc'd, he will declare himself, that his Conversion may seem to proceed from Conviction, and not from Occasion.

By which his Subjects will have a fair Chance for a Popish King or a Protestant.

But after all this, the Doctor (as Amicus Curiae) hath given us his Opinion in Politicks, That the Protestant Religion will  
be

*be in less danger under a Popish King than under a Protestant one :*

*For that the latter, by the Confidence re-  
pos'd in him by his Subjects, may betray  
them ;*

*But that a Popish King can never de-  
ceive them, because they won't believe him.*

*Not altogether unlike Bully-Daw-  
son, who liv'd three Weeks on the Cre-  
dit of a Brass Shilling, because no bo-  
dy would take it of him.*

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T H E

*Pretender's Declaration.*

*To all Kings, Princes (Popes I should have said first) Cardinals, Archbishops, Dukes, Marquisses, Earls, Viscounts, Bishops, Barons, Baronets, Knights, Esquires, Merchants, Gentlemen, Farmers and Tradesmen (and our Loving Subjects) and all and every other Person and Persons, Bodies Politick and Corporate, as well Ecclesiastical as Lay, to whom these Presents, or any Part or Parcel thereof, shall come.*

**W**HEREAS our last immediate Predecessor (except some Inter-regnants herein after nam'd) soon after his Accession to the Throne of the *British* Monarchy, by the Advice and Consent of the Pope's Legate, Father Petre, and some other honest Men (and one  
B Woman)

Woman) had, in the space of four Years, made a hopeful Progress towards the total Subversion of that silly Idol of Republican People, call'd, *The Constitution of the Government in Church and State*, with pious Intentions thereby to have extirpated the damnable *Northern* Heresy, and to have introduc'd the Papal Faith in the room thereof, had he not been interrupted therein by the said Republican People; who, according to their way in former Reigns (when the Regnant had abdicated and renounc'd the Government, by refusing to hold the same according to the Laws of the Monarchy) sent Intelligence thereof to one *William Henry Nassau*, then Prince of *Orange*, therein inviting him to come to their Aid and Assistance, for rescuing their pretended Laws, Religion and Liberties from the said pious Intentions; who accepting the said Invitation, and coming to their Aid, and afterwards convening a Parliament, the Lords Spiritual and Temporal, and Commons thereupon assembled at *Westminster*, on Feb. 13. 1688.

(That

*(That fatal Day of that fatal Year, to be blotted out of the Calendar of Time, as the Year of Jubilee, or Return of Liberty ;*

*—Delenda Dies inimica Tyrannis.)*

Did then and there tender to the said William Prince of Orange, and Mary Princess of Orange, his Wife, then present in their proper Persons (*She the next Lineal, and He the next Collateral, Protestant Heirs to the Crown*) a certain Declaration in Writing, as a Bill of Rights, by the said Lords and Commons claim'd, demanded and insisted upon, *as the antient and undoubted Rights and Liberties of the Subjects (and which had been violated by the said late King.)* And subject thereunto the said Lords Spiritual and Temporal, and Commons, did tender the Crown and Royal Dignity of the Kingdoms of *England, France and Ireland*, and the Dominions thereunto belonging, unto the said Prince and Princess, who accepted the same accordingly ; and thereupon were declar'd, proclaim'd and crown'd



King and Queen. And by their Coronation-Oath did promise and swear to govern the People of England, and the Dominions thereunto belonging, according to the Statutes in Parliament agreed on, and the Laws and Customs of the same; and for maintaining the Protestant Reform'd Religion establish'd by Law, and preserving the Rights and Privileges of the Church.

Against all which Republican Proceedings we hereby protest, as being in manifest Diminution and Derogation of the Prerogative of the Crown, by subjecting the same to Right and Reason, whereas we would have it without either.

And not content with admitting such Innovations upon the said Prerogative for their own time only, they the said *William* and *Mary*, during their own Reign, and since their Death the late Queen *Anne*, by several Acts of Parliament of *England* and *Scotland*, before the Union thereof, and other Acts since, have limited and settled the whole *British* Monarchy, according to the ancient Laws and Right of each Kingdom,

dom, and made the same descendible to the Protestant Heirs only of the Royal Family, without taking any other Notice of us, or our Pretences, than by attainting and abjuring us for the same, as by the said several Acts of Settlement, and the Oaths of Allegiance and Abjuration from time to time taken by the Subjects pursuant thereunto for twenty six Years past, do too notoriously appear, without our referring thereunto.

And yet notwithstanding all and every the Premises aforesaid, towards the latter end of the Reign of the said late Queen, we were given to understand or misunderstand, (what no one else can believe) that her said late Majesty had entertain'd some gracious Inclinations in our Favour, for transmitting her Crown to us; either in her own Life-time, or by making her Demise thereof in such manner, as that we might have had (a fair Chance at least) to have intercepted the Succession thereof to the House of *Hanover*. In

In dependance and expectance whereof we flatter'd our selves, and sat still during the residue of that Reign; leaving the Management of our Concerns therein, to our Trusty and Well-beloved Cousins and Counsellors (then encompassing the Throne) who from time to time, gave Us Intelligence thereof, and Encouragement therein, as aforesaid.

But now so it is, May it please you all to whom these Presents are directed, (or as many as will be pleased with our Disappointment herein after mention'd, which we fear will be the Majority) that our said Trusty and Well-beloved Cousins and Counsellors, by Combination and Disagreement between themselves (and divers other Persons, whose Names, till known, shall be concealed) either falsely or foolishly, did lose, and let slip through their Fingers, that natural and artificial Opportunity, of bringing us home to our own Parish.

As by the Secret History of the *White-Staff* (whether true or false) and to which for more Certainty (or Incertainty)



tainty) therein, we refer our selves (relation being thereunto had) may more or less appear.

And what proved a farther Mortification and Disappointment to us, when we had given Notice of our going to fight a Duel on the other side the Water, we were happily prevented by some of our best Friends.

And after all this, instead of expecting our Advent, our said loving Subjects, not having the Love or Fear of Us before their Eyes; but moved and induced by the Instigation of Sense and Reason, according to their said Oaths of Allegiance and Abjuration; immediately upon the Demise of the said late Queen, on *Sunday the first day of August 1714. (another fatal Day, in another fatal Year)* between the Hours of One and Three of the Clock in the Afternoon of the same Day, did solemnly and unanimously proclaim the most high and mighty Prince George, Elector of *Brunswick*, Duke of *Lunenburg*, *Hannover* and *Zell*, Arch-Treasurer of the Empire (*who had Dominions enough*

*enough before of his own*) to be lawful and rightful King of *Great-Britain, France and Ireland*, and all the Dominions and Territories thereunto belonging ; without any Saving for us, or our Pretences.

Since which the said King hath invaded his own Kingdoms with a *Standing-Army* of his Royal Issue, on whom the Crown is entailed (besides a Reserve thereof left behind to follow after) and a Pregnant-Princess for multiplying the same.

Whereby all former Hopes of our Pretences are cut off, unless speedily reliev'd in the Premises by you, to whom these Presents are directed, or some other well minded and charitably dispos'd People, who will adventure their Souls and Bodys to assist us in this important Conjunction of Extremity and Despair.

We therefore being at present weak in all outward Appearance, but of as good Mind and Understanding as can be expected of one in our Condition, do hereby publish and declare this our  
 Royal

Royal Will and Testament, under our Great Seal, in manner and form following; that is to say,

*Imprimis*, To testify that we do not delight in War, we do hereby declare in our Conscience, that it is our gracious Inclinations, rather to enter into our Kingdoms peaceably and quietly, with no other Noise but ringing of Bells, than to hazard or fright ourselves or Subjects with Drums, Kettle-Drums or Trumpets, or any other Noises of War.

Wherefore for complying with our said gracious Inclinations, and for avoiding all Riots, Routs (and breaking Glass-Windows) which may happen in the Scuffle of the Exchange of Kings: We do hereby strictly charge and command all our loving Subjects forthwith, upon receipt hereof, without Fraud or farther Delay, to give or leave Notice in Writing to or for the said present King, at his Royal Palace at *St. James's*, by a certain Day, and under a certain Penalty therein to be limited and threaten'd, to avoid and

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depart his said Palace and Kingdoms with his *standing Army* aforesaid ; and upon Refusal thereof, to raise the *Posse* of the County of *Middlesex*, and expel him thereout by Rebellion, according to due Course of Law (for which this shall be your sufficient Warrant under our Great Seal.)

To the Intent that we our selves afterwards, in exchange for him, may, without Fear or Danger, make our publick and peaceable Entry into his said Kingdoms ; and the same have, hold, rule and oppress, in as full and ample manner, and to as good Uses, Intents and Purposes, as our said Predecessor did before us.

And for inducing all our said loving Subjects to make the said Exchange, we do hereby, under our said Great Seal, exemplify and set forth the several Comparisons following, by which we have, in our own Esteem, made our selves preferable to the present King ; that is to say,

*Imprimis*, That the present King was born in *Germany*, and is unacquainted with

with the Laws and Customs of these Kingdoms:

Whereas we our selves was born (once, if not twice) in our own Country, and continu'd there till our Age of eight Months, or thereabouts; by which we became early acquainted with the Genius of the People, and the Customs of the Country, and have been since educated in the Science of the Laws thereof, as *Magna Charta*, *Charta de Foresta*, the Statutes of *Westminster*, *Winchester*, *Gloucester*, *Merton*, *Marlborough* alias *Marlbridge*, *Rutland*, *Ragman*, and all other Laws and Statutes now in force; with the strictest Injunctions left us by our said Predecessor for observance thereof, in like manner as he did before us.

*Item*, That the said present King is an absolute Prince in his own Dominions in *Germany*, and hath executed the same with that Violence and Oppression, that his Subjects never complain'd of his Administration, but lamented his Departure from them with Tears.

Whereas were we exchange'd for him, we would be engag'd, under our said Great Seal, to give our Loving Subjects no such Causes of Lamentation at our Departure.

*Item,* That the Monarchy of *Great Britain* being augmented with the foreign Dominions, Forces and Alliances of the House of *Hannover*, will be too strong for holding the Ballance of Europe; according to that known Rule in the Mathematicks, *That the Center, upon which the Whole depends, ought to be weaker than any Parts thereof that hang upon it.*

Whereas we our selves, being free of the World, and no ways incumbred with Lands, Tenements, Goods or Chattels, shall be ready (at any time upon demand) to surrender that troublesome Office of *Clerk of the Market* to one of our next Neighbours, and to content our selves in instructing our Loving Subjects (and the *French Hugonots*) with wholesome Severities at home, without resisting any foreign Power.

*Item,*



*Item*, That tho we our selves (by suing in *Forma Pauperis*) should be non-suit, there may be wealthy and litigious Plaintiffs left behind to carry on the Cause :

Therefore 'tis as good for our Loving Subjects e'en to deliver their Purse to the first Demandant, lest any one else should take it from them.

And for Security of our Loving Subjects, in making the said Exchange, we do hereby promise and declare, under our said *Great Seal*, that on or before the first Day of the next Term, after the said Exchange, we will become bound in Recognizance to our selves, with sufficient Sureties of Aldermen of *London*, or Housekeepers in *Westminster*, for observing the Laws of the Kingdom, for the Space of six Months, or thereabouts (after our first Admission) in like manner as our said Predecessor did before us.

And for quieting the Minds of all our Loving Subjects from Fears, for Offences committed against us, and our Pretences in times past, we do farther

ther promise and declare, under our said Great Seal, that (as soon as Counsel can well draw the same after the said Exchange) we will cause a general Indemnity (as good as any Act of Oblivion) to pass under our said *Great Seal*, for pardoning all *Traitors, Murderers, Felons and Fugitives, and Felons of themselves, Fore-faulters, Fore-stallers, Fidlers, Fortune-Tellers, Prize-Fighters, Flesh-Eaters in Lent without Licence*, and all other Offenders whatsoever, who have any ways acted contrary to Law (*with an Exception nevertheless of all such Persons who have acted according to Law.*)

And for quieting the Consciences of our Loving Subjects against Fears of forswearing themselves in making the said Exchange, we do by these our Letters-Covenantary, under our said Great Seal, covenant, promise and grant to and with each and every of them, their Heirs, Executors and Administrators, at any time after the said Exchange, at the request of the Person making the same, to cause and procure to be su'd forth and prosecuted, in  
due

due Form of Priestcraft, out of the Court of Rome, one or more sufficient Bull or Bulls of Absolution, from all Perjury, or Misprision of Perjury, that may or can be committed in making the said Exchange ; with single or double Vouchers or Warrants for making the same good and effectual in all Courts of Conscience, and elsewhere, paying only reasonable Fees for the same.

But if after all these wholesome Prescriptions, friendly Admonitions and fair Proposals, our said Loving Subjects do continue both *blind* and *deaf* ; we do hereby declare our Royal Will and Pleasure, *that they have lost two of their Senses.*

However, that we may not remain wanting to our selves, we shall not omit giving our selves such Names and Titles, on all occasions, as we think fit ; not doubting, but continuing to call our selves King, will one time or other make us so.

Wherefore we have determin'd, every Year of our Life to add one Year to  
our



our Reign, under our Great Seal, in like manner as we have done by these Presents.

Sent by Post from *Plombiers* the 29th Day of *August*, 1714. being the fourteenth Year since the first Thought of our Heart ascended into our Head, for remitting the *First-Fruits and Tenths* to the Clergy.




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Our Reign, under our Great Seal, in like manner as we have done by these Presents.

Sent by Post from Plombiers the 29th Day of *August*, 1714. being the fourteenth Year since the first Thought of our Heart ascended into our Head, for remitting the *First-Fruits and Tenths* to the Clergy.



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in argument  
The operation  
in spray  
The object  
The description  
The character

John W. ...  
J. W. ...

NZCC

NZCC - ...

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NZCC  
NZCC

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Treat IV. P. 28. - Mem. - Minors by difference  
of Quantity are included in their Majors; but  
Minors by difference of quality are excluded  
by them or superseded. Apply this to  
Belief and Science or certain knowledge -  
on the <sup>inherent</sup> confusion of the <sup>second</sup> ~~first~~ (minors by  
diff. of quality) with the ~~first~~, rest Asgill's  
erroneous exposition of Faith.

The defense

The defense  
The defense  
The defense

Charm when our foot is asked -  
which I have tried 50 times when  
a little boy at the Blue-coat School,  
and always found efficacious -  
It had been in the School some  
of time, probably from the first  
foundation under Edward VI. The 'now,  
from "the mark of intellect" for his exploded and  
non-existent.  
Foot! Foot! Foot! is just asked S.J.L.  
1828.  
Thank, thank, thank, in Speltham we steep.  
Crosses three will make to ease us,  
Two for the Thieves and one for  
Christ Jesus.  
And the score for a cross in the



158  
J. T. Coleridge

Leg, only substituting for the first cut the following.

The Devil is tying a knot in my Leg:  
Mark, Luke, and John, unloose it, I beg!  
Crosses three &c. J. T. C.

and getting a sort of bed, in which  
the cramp most frequently occurred,  
and pressing the sole of the foot on  
the cold floor, and then repairing  
this charm with the astro configuration  
Horem prescribed, I came safely off,  
but I do not remember an instance  
in which the cramp did not go away  
after a few seconds.

MS. I should not wonder, if it were  
equally good for a Stitch in the  
side; but I cannot say, that I  
ever tried it for that. J. T. Coleridge.  
Grave, Highgate 1828